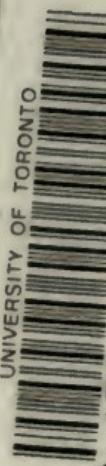
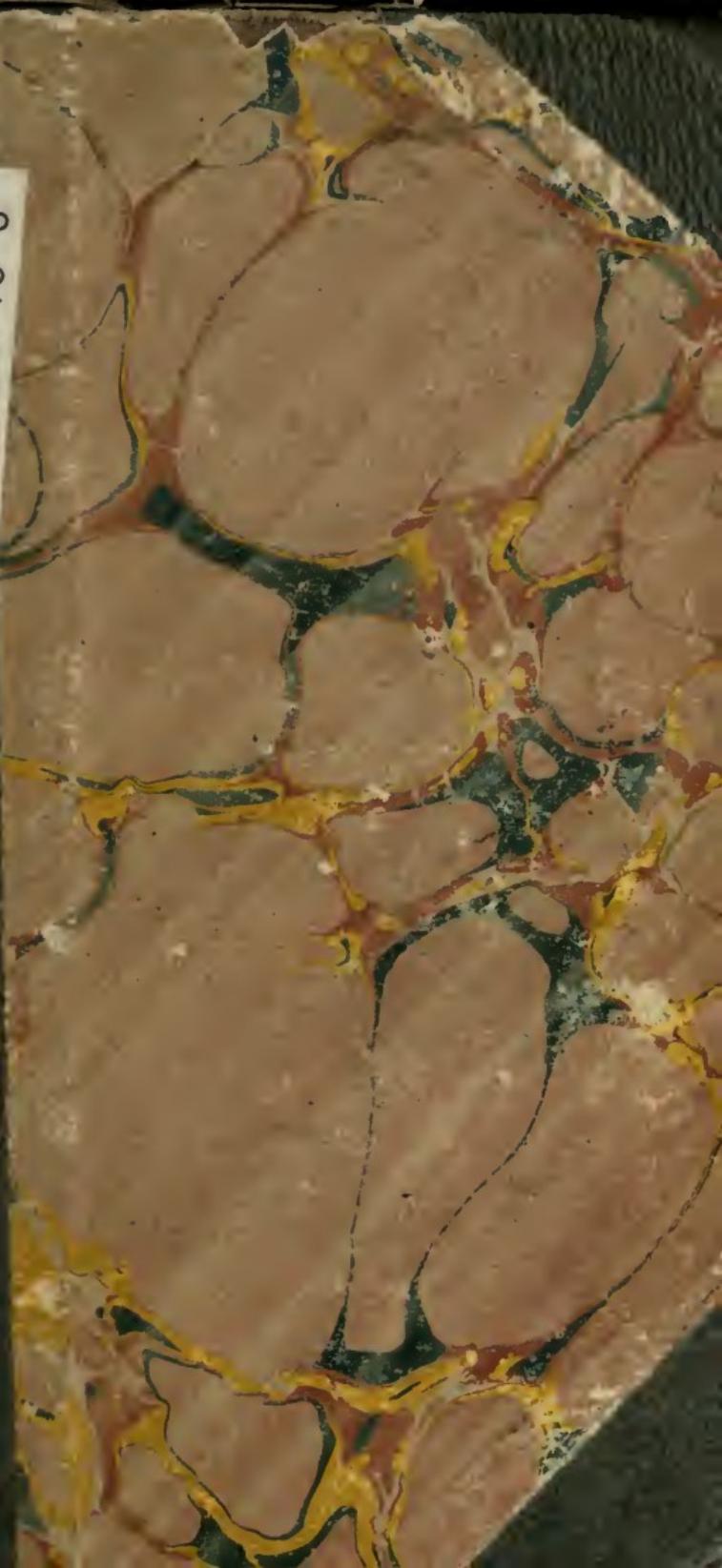
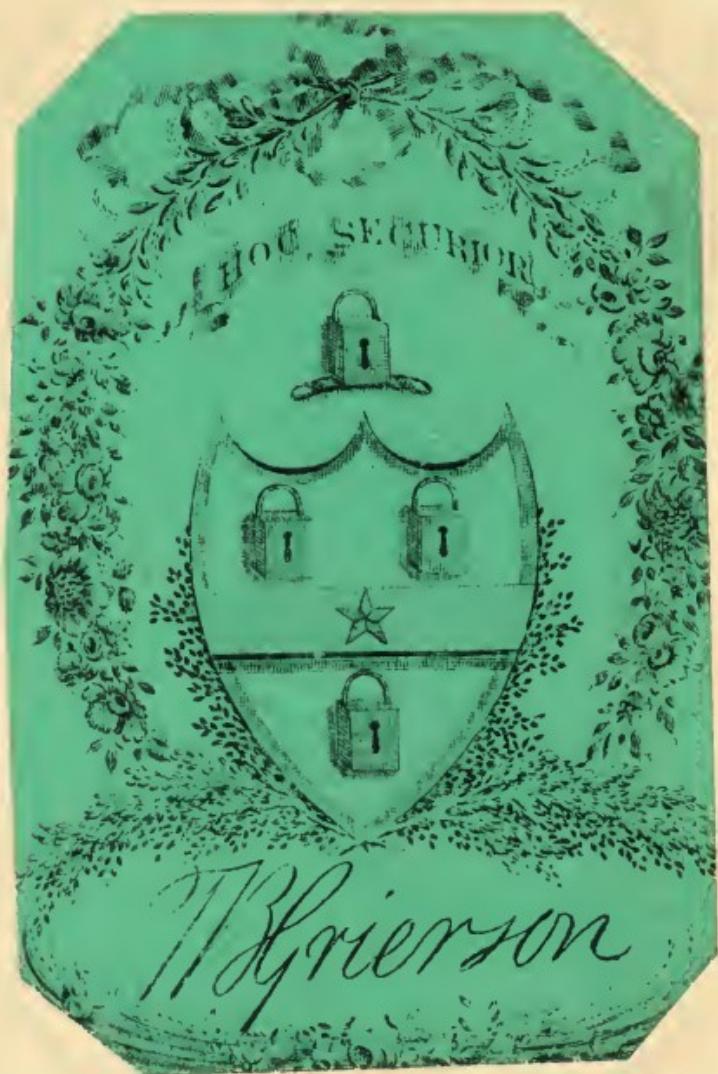


UNIVERSITY OF TORONTO LIBRARIES

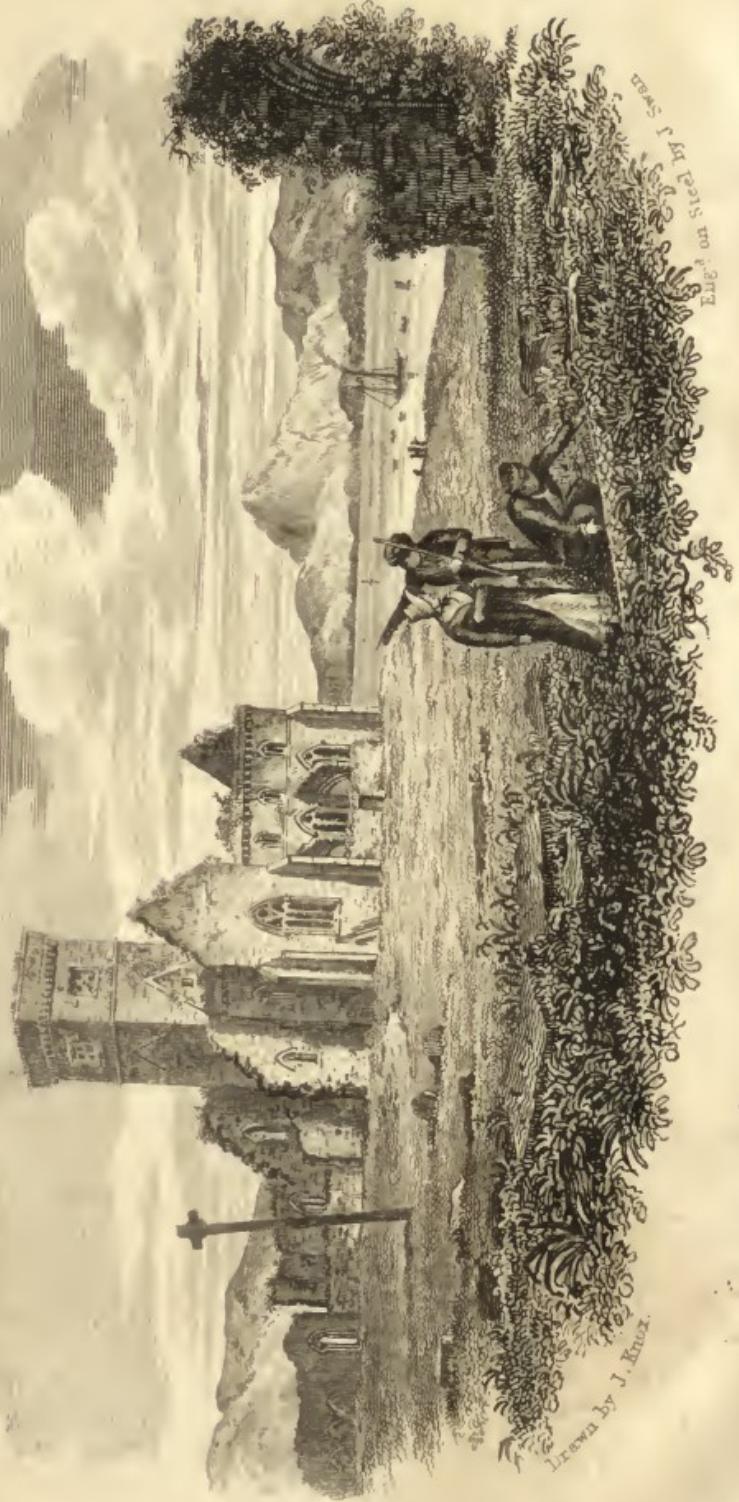


3 1761 01364719 3









Drawn by
J. Knox
Eng'd on Steel by
W. H. Worrell

THE
LIFE
OF
SAINT COLUMBA,
THE
APOSTLE OF THE HIGHLANDS.

BY
JOHN SMITH, D.D.

WITH
A RECOMMENDATORY PREFACE,

BY
WILLIAM DUNN, A.M.
AUTHOR OF "THE FARMER'S DAUGHTER," &c.

GLASGOW:

PRINTED FOR CHALMERS & COLLINS;
WM. WHYTE AND CO. AND WM. OLIPHANT, EDINBURGH;
W. CURRY, JUN. AND CO. DUBLIN; AND G. AND W. B.
WHITTAKER, F. WESTLEY, AND J. NISBET, LONDON.

1824.

No 8.

To Thomas Greenow
from his friend
J. Glanvill
Jan 21st 1825

Printed by W. Collins & Co.
Glasgow.

BX
4700
C7 -
S59
1824

TO
THE RIGHT HONOURABLE THE
EARL OF MORAY,
AND
THE MEMBERS
OF THE
Society for the Support of Gælic Schools.

MY LORDS AND GENTLEMEN,

THERE are none to whom I can, with greater propriety, Dedicate the following Edition of the LIFE of ST. COLUMBA, than to you. In the zeal and activity which you have displayed, in affording the elements of knowledge, and the means of grace and salvation, to that interesting part of our countrymen, the inhabitants of the Highlands and Islands of Scotland, you are engaged in the same glorious work which flourished so successfully in the hands of that pious and indefatigable man of God, whose Life I am pre-

senting to you. You are attempting to dispel that cloud of ignorance which has sat down so densely on the minds of many of our countrymen. And I hope your efforts, and other means, which your example may call forth, will spread widely that heavenly light which shone so brightly, in that part of our country, for ages after the days of St. Columba, but which has since been so lamentably eclipsed.

My Lords and Gentlemen,
Your Lordship's
Most obedient and humble Servant,
WILLIAM DUNN.

Cupar Angus, June, 1824.

RECOMMENDATORY PREFACE.

THE work of redemption is the greatest and the most glorious of all the works of the Almighty with which we are acquainted. Stupendous as the works of creation and providence are, they are, to the work of redemption, but as the scaffolding to the building—inferior in their nature, and very temporary in their duration. The grand design of the creation of this inferior world, and of the providence of God towards it, is to be subservient to the rearing of the glorious and eternal building of salvation. Whenever the building of salvation is completed, the works of creation will be dissolved and laid aside. When the whole of the people of God are brought home to him, his purposes with this present world will be then accomplished. “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that

are therein shall be burnt up." The work of redemption shall then only be brought to perfection, and appear in all its splendour, during the endless ages of eternity. Since the work of redemption is of such importance, equally important it must be for every one of us to be interested in it; and indescribably important must the office of those be who contribute in carrying it on. "They that turn many to righteousness, shall shine as the stars for ever and ever." The office of the Gospel ministry is the most exalted, and the most important office in which any of the human race can possibly engage. The Gospel minister is a worker together with God in the great work of redemption; and the advantages which result to his fellow-men from the success of his labours, rise indescribably above any other advantage which he could confer on them. When all other advantages are lost and forgotten, this shall continue, to the comfort of both the ministers of the Gospel, and the saints of God while eternal ages roll on.

Who is the person whose fame shall be most lasting, and whose deeds shall be most esteemed by competent judges, yea, by the

Divine Being, who seeth not as man seeth, but who judgeth righteously? Not the man who has encountered dangers in the acquisition of wealth, and has heaped up silver as the dust. Not the man who has conquered kingdoms, and extended his territories, but spread devastation and death around him. No; but the man who has encountered dangers and surmounted difficulties, and has steadily persevered in civilizing the barbarous, in instructing the ignorant, in reclaiming the erring, and in carrying the light of the Gospel to those who have long sat in darkness, and in the region and shadow of death. He has carried along with him, deliverance from the worst of slavery, restoration from the most dreadful degradation; and safety, happiness, and peace have followed in his train. “The wilderness and the solitary place has been made glad for him; and the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing.” To those who have been brought under the influence of the Gospel, “the Lord has become their light, and the eternal God their glory.” And it is not the happiness of those individuals

alone, who, by the first preachers of Christianity, in any country, are brought from darkness to light, we have to contemplate, but the happiness of thousands of thousands in the generations which are to come. The first preaching of the Gospel in any country, where it has any influence at all, is the “handful of corn on the top of the mountains, the fruit thereof shall shake like Lebanon;” it shall not only extend more widely, but descend to the generations which are yet unborn.

Honoured singularly in this great and eternal work was St. Columba; whose life I am attempting to set before the public in a compendious form. It is a work which every one, who wishes well to the glory of God, to the civilization and happiness of man in the present world, and his perfection and felicity in the world to come, will, under the influences of the spirit of God, read with pleasure and with profit. It is impossible that a man of genuine piety can rise from the reading of it, without comfort and elevation of mind, and some degree of self-reproach, for his own indolence and inferiority. And many will not rise from it, without an ardent

desire of rising to higher degrees of attainment in the divine life, and of doing more for the glory of God and the salvation of souls than he has yet done. St. Columba seems to have come as near to the Apostles, in simplicity of manners, in heavenly mindedness, in ardent piety and devotion, and undaunted zeal for the glory of God and the salvation of souls, as any individual whom we read of since their days.

The qualifications which are desirable in a Christian missionary, who is to carry the glad tidings of grace and salvation to those who sit in darkness ; and the qualifications which are desirable in a minister of the Gospel, where religion has already found its way, were possessed by St. Columba in an eminent degree. And, it will surely be allowed, that these qualifications are neither few, nor of an inferior order. The Christian missionary and the minister of the Gospel, are ambassadors between earth and heaven. They are to address God on behalf of perishing sinners, and they are to address sinners on the behalf of God and of themselves. They are to plead at the court of heaven, and at the court of the sinner's conscience. They can say, " We

are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

If it be necessary for an ambassador between two earthly princes, to be well acquainted with the laws and the interests of both countries, and the relations in which they stand to one another; if clearness of head, and quickness of penetration, to discern the interests of his king and country—if firmness and fidelity, vigilance and perseverance, be necessary, lest the honour of his country, and the interests of its inhabitants, be sacrificed—how well acquainted ought the ambassador of heaven to be with the nature, the purposes, and laws of God—with the state of human nature, and the importance of salvation! How heavenly minded, zealous, and active ought he to be, in the discharge of his duty, “that he may show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

St. Columba possessed very superior natural talents, and all his schemes for promoting the glory of God, and the civilization and salvation of mankind, displayed an uncommon greatness

of soul ; the execution of these schemes, too, were conducted with wisdom, zeal, and perseverance. When once convinced, that, by the help of God, what he set before him was practicable and important, nothing earthly could deter him from the execution of it. And no individual that I have read of, since the Apostles' days, was blessed with such remarkable success. Notwithstanding of all this, he was remarkable for humility, modesty, and condescension, tenderness of heart and affability. He had really imbibed the spirit of the Apostle's exhortation, " Mind not high things, but condescend to men of low estate. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."

His natural talents were highly cultivated by the best education which the time in which he lived could afford. A particular account of his studies, says his learned biographer, Dr. Smith, is not transmitted to us ; but they seem, by no means, to have been confined to that profession which he followed, but to have extended much farther into the general circle of science. For his knowledge of me-

dicine, and his skill in curing diseases, were so great that many of his cures in those days were considered as miracles. And in the history, laws, and customs of different countries, he was so well versed, that he made a principal figure in a council of princes and noblemen, that was held to settle between the Scottish and the Irish kings, the right of succession to the Dalriadic Province in Ulster.

But the great subject of his studies was the Sacred Scriptures. These he delighted to explore, when the other parts of his ministerial duties would permit. It was not, however, merely from a love of study, nor a pride in the acquisition of knowledge, that he prosecuted his studies, but that he might be the better qualified for the great and eternal work in which he was engaged. Almost the whole bent of his superior, cultivated, and ardent mind, was to bring mankind to the knowledge of the truth, as it is in Christ Jesus ; to aid them in their intercourse with heaven, in their present state, and in their preparation for the full enjoyment of it when death releases them.

He cultivated an uniform spirit of piety,

and habitual reverence towards God. And so far was he from resting in any measure of holiness already attained, that he laboured incessantly after higher degrees of it, to the end of his life. Paul's sentiments were eminently his. “ I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” The example of the apostle was ardently followed by him. “ Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.” What, next unto the direct influences of the Spirit of God, excited him to this devotion and activity, was a strong impression on his spirit, and a lively sense of

the continual presence of God. Though upon earth, he was almost continually conversant with heaven. This intercourse he maintained by habitual prayer and praise. He engaged in no duty, without previously imploring the counsel and the direction of God in the discharge of it, and the divine blessing to render it effectual. And every blessing which he received, from the smallest article of food, to the highest spiritual enjoyment, excited in his mind the feelings of adoration and praise.

He considered the things of a present world, in their just, but inferior light. He set no value on them, except so far as they were necessary for his present support, and as they enabled him to promote the glory of God, and the welfare of his fellow-men. He was born heir to a kingdom, but he allowed it to devolve on his three uncles, without any reservation. At the same time letting them know, that he would cheerfully receive what they chose to give him, in order to endow his first monasteries. When he visited the Continent of Europe, Sigibert, then king of France, made him large promises, to induce him to remain with him; but he told the

king, that he was so far from grasping at the riches of others, that, for Christ's sake, he had already relinquished his own.

His whole time and his attention were employed in promoting the glory of his Divine Master—in the welfare of mankind. He considered nothing below him, that could contribute either to their present comfort, or their eternal felicity. Low as he rated the things of a present world, he knew that something of them was necessary in the present state;—that unless the body be comfortable, the great concerns of the soul will not likely be so well attended to; he, therefore, endeavoured to instruct them in the useful arts. The sweeping charges of ignorance and indolence, which have been brought against all monks, are by far too general, and in many cases unjust.—“To them we owe the preservation of almost all that has reached us, of the learning, arts, and sciences of the ancients. To them we owe many useful inventions, and especially the first lessons in agriculture, the most important of all arts to mankind. In the rude and predatory age of Columba, with what pleasure must we read of his monks at their daily labour in the field

—of heaps of grain in his granary—of presents of it sent to his neighbours to sow their land, and of his having a Saxon baker in his monastery, when there was not another, we may believe, in the whole kingdom? We are still more agreeably surprised to find monasteries, in those times, furnished with orchards, as appears from the mention made of their apple trees.”

Columba and his disciples were so far from monopolizing their knowledge, and the effects of it, that “many of them employed themselves occasionally in teaching the useful arts; taking every method to make themselves acceptable and useful, in order to benefit and civilize mankind. Hence, some of them are designated by the arts which they occasionally taught and practised. One of the St. Ciarans is called *Saighr*, or the carpenter; and St. Senach is denominated *Faber*, the smith, or rather a maker of iron; as may be inferred from a passage in Odonellus, in which he is said to have been, on a certain occasion, employed in melting and forging that metal. This gives some probability to the current tradition, that the Highlanders possessed the art of making their own iron;

that the dross, frequently to be met with on the mountains, marks the stance of their forges; and that the posterity of those artists are those who still bear the surname of Mac-an-Fhuibher, or Mac-an-Fhaibher, and call themselves, in English, MacNuier and MacNair; the fh and bh being mute in the Gaelic words."

Though Columba maintained a uniform dignity, and the firmest authority over his followers, his whole conduct was marked with uncommon tenderness and affection. "He seldom addressed them without using the endearing names of brother, son, or child, or some expression of the same amount. Besides other evidences, this may be inferred, from the singular esteem and regard in which he was held by all ranks; but especially by his monks and servants."—"This general love and regard," says Dr. Smith, "is seldom procured by the severer virtues, or even by good offices alone; they must be accompanied by the softer graces of affability, meekness, condescension, and tenderness. For, though we may give our esteem to the former, we give our love only to the latter; and these Columba possessed in a very high degree."

The purity and the importance of the gospel ministry, were matters with which Columba's mind was deeply impressed. He was, therefore, peculiarly attentive in the choice and instruction of the men who were to be admitted into the sacred office. He carefully examined into their talents, views, morals, and earliest habits of life; and was anxious to know if they were descended of pious parents. "He would even inquire if the mother, who has the first moulding of the soul in the cradle, was herself religious and holy.—Mothers have much in their power in forming the young mind; and if they be pious themselves, it may be expected that they will do all they can to make their children pious also.—On the mother it much depends, whether the children shall, through eternity, have their portion with angels or devils." How important is their trust! how solicitous should they be to discharge it well!

The course of education which he prescribed to those whom he intended to take on trials for the ministry, was long and particular. "This contributed much to their usefulness, as well as to the fame which they

acquired for learning, when the clergy of other parts of Europe were wofully ignorant. In the life of St. Munn, one of Columba's disciples, it is mentioned, that his education took up eighteen years; in which there is no reason to think that he was singular."—On the other hand, whenever Columba perceived persons of talents and piety, he was careful to cherish them himself, and recommend them to others, that they might be promoted to usefulness, when their talents were sufficiently cultivated, and their piety well proved.

If he was thus careful of the previous qualifications of those whom he admitted into the sacred office, he was no less careful, in enforcing diligence and fidelity in the discharge of their duties, when they were inducted into a charge.—That they might, as much as possible, keep free of every incumbrance, and guard against every temptation, he exhorted them to avoid the company of the ungodly, unless with a view to promote their improvement, and where there was some rational probability of success. He was aware of the force of this exhortation, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn

from it, and pass away." On the other hand, he earnestly exhorted them to frequent the company, and court the conversation of the truly pious and godly, as no small means of strengthening their hands in the discharge of their duties. "Such was his sense of the sanctity of the office, his love for the souls of men, and his zeal for the service of God, that he could never see an unworthy person in this office, without expressing the strongest indignation.—To see a clergyman depart from the gravity and sanctity of his character, or pass, in diversion and idleness, the time that should be devoted to the duties of his calling, was what Columba, with all his meekness, could never bear." There is something peculiar to every character, which, if it be awanting, the character can neither be respectable nor successful. Piety, heavenly-mindedness, fidelity, and diligence, are certainly required in the ministerial character; and those who enter into the office, ought to lay their account with cultivating these.—Recreations, as well as other men, they do need; but in no case ought they to forget what is due to their character and their usefulness. And the man of God, whose soul is

deeply influenced with love to God, and love to the souls of men, will require fewer relaxations than those who take little delight in their office.

Columba was also particularly strict in requiring purity and piety in those whom he admitted to the privileges of the church, and very strict in the discipline which he maintained after their admission; well knowing, that, without this, no lasting peace could be maintained in the church, and no solid progress made in the Christian life. The stability and the happiness of any church, depends much on the purity of its communion, the strictness and scriptural nature of its discipline, as well as the soundness of the doctrines which are taught.—It is much to be lamented, that, in the day in which we live, the discipline of many churches has become too lax; and many professing Christians look upon the privileges of the church of Christ as a part of their civil privileges, which they can demand without any evidences of piety whatever, if there be not something openly scandalous in their character. Never shall we see much spiritual prosperity and happiness in the church of Christ, till genuine

piety, and a life becoming the gospel, be required as qualifications in those who are admitted to what are denominated its sealing ordinances.

It is peculiarly pleasing to observe, that some of the great plans of benevolence, adopted by the Christian public in our day, for the extension of the Redeemer's kingdom, and the salvation of souls, were acted upon with vigour and success by St. Columba and his followers.

The spiritual instruction of the young, in Sabbath Schools and other institutions of a similar nature, is a particular object of the attention of the church of Christ in the present day. But this is no new thing in the Christian church. It was most ardently attended to by Columba and his disciples. He was sensible of the importance of early piety, and the greater probability of a deep impression of divine things being made on the mind when it is young and tender, and unoccupied with the love and the cares of the world, than when the person is grown up, and the mind fixed on earthly gain. He therefore encouraged the young to approach him on all occasions, that they might share in his in-

structions, prayers, and benediction. Even before they were capable of learning, he was studiously solicitous to conciliate their favour by the most endearing tenderness and condescension; that having once gained their affection and their confidence, he might more easily convey instruction when they were capable of receiving it. The practice of some nurses, and even some parents, of terrifying children, with the clergyman and the doctor, in order to secure a momentary obedience, is very pernicious; as it fills the young mind with prejudices against these characters, which may prove hurtful both to the souls and the bodies of those who are thus prejudiced. It is with great difficulty, in some instances, that these prejudices are overcome; some of them have not been overcome till the person had arrived at manhood, and others of them never; as the person had launched on the ocean of vice, under the impression that all was irksome and terrific that was connected with strict virtue and piety; —and it is often persons of very superior minds who are thus driven astray.

The spiritual instruction of the young, in every point of view, is a subject of the high-

est importance. Among other inducements which we have to this great and important work, it must have struck every one, who laments the spiritual deadness and formality of the age in which we live, that if ever we enjoy a revival of religion, it is highly probable it will begin among the young, and by them be the more extensively spread. The young, are, in many respects, of singular importance. They are to society, and to generations which are to come, what the spring is to the other seasons of the year. It is what is sown in spring, that we have the greatest hope of coming to maturity.

Of late years, also, British Christians have united and exerted their energies, to obtain the abolition of slavery. For this also Columba particularly exerted himself. "He was moved with compassion, alike towards the souls and the bodies of men. If they were in prison, he visited and comforted them; if in bondage, he redeemed them. Silver and gold he had not often; but what he had he cheerfully gave away. A valuable spear, embellished with ivory, is the price of one; and the attempt to restore a sick master to health, was undertaken, on condition

of obtaining release to another. Slavery is utterly inconsistent with the spirit of the gospel; and so hostile to it was Columba, that, contrary to his usual practice, he not only refused to give medicines to a master that was sick, but also assured him that his disease would soon prove fatal, if he did not accept the condition on which he offered his assistance, and give liberty to his female slave, which till then he could not prevail with him to do. Of slaves, or captives, there seem to have been but a few instances in the jurisdiction of Columba, and his zeal in their behalf must have soon procured their liberty. We do not find that this kind of slavery prevailed afterwards in the Highlands of Scotland. In Ireland it did; and Giraldus Cambrensis says, that, at a general convocation of the clergy in 1170, the calamities which the Irish then suffered, were ascribed to their having been in the practice of buying slaves from England, partly stolen, and partly sold by their parents; and that it was then ordained that all the English slaves in Ireland should have their liberty. Colgan, who cites the passage, wishes that the English would, in their turn, follow this example; lest, as they

were deeper in the guilt, their punishment would be the more severe." It must be comforting to every friend of humanity, that what Colgan here wishes, is now considerably accomplished, and it is to be hoped will be fully obtained.

The spread of the Gospel, in unenlightened countries, is another object that has called forth the united exertions of the church of Christ in our day. But this also was an object particularly attended to by the church in the early ages of the Gospel; and was prosecuted with zeal by Columba and his followers. "The Saint meeting one day with a prince of the Orkneys, at the palace of Brude, king of the Picts, told the king that some monks had lately sailed with a view of making discoveries in the northern seas, and begged he would strongly recommend them to the prince who was then with him, in case they should happen to land in the Orkneys. They did so, and owed their lives to the recommendation of Columba. The object of this voyage, undoubtedly, was to discover any land, the inhabitants of which had not yet enjoyed the Gospel, that they might preach to them the glad tidings of salvation."

"For many ages, some of Columba's followers were found in almost every country in Europe; and their learning and sanctity always procured them respect and honour. The number of them that went to France, Italy, and other foreign countries, was so great, that the Bollandine writers observe, that 'all saints whose origin could not afterwards be traced, were supposed to have come from Ireland or Scotland.' The zeal of the monks of Iona, in disseminating knowledge and true religion in those dark ages, is indeed astonishing. It glowed in the bosom of age, no less than in the breasts of youth. Cumian, at the age of seventy, set out for Italy, where he became a Bishop; and Columban, afterwards Bishop of Lindisfarn, which situation he resigned rather than change his way of keeping pasch, could not have set out for England from Iona, before he arrived at the age of eighty, as may be inferred from the account of his life by Colgan."

The life and the conduct of St. Columba afford as bright an example to our missionaries to follow, and as great an encouragement for them to persevere, as is to be found in the biography of any individual that has

been handed down to us since the Apostles' days. To the zealous and pious missionary, therefore, the life of St. Columba must, next unto the sacred Scriptures, be as a guide in an unknown and dangerous path; and will, in the midst of dangers, inspire him with hope and courage as he goes along. Columba had the same path to tread that our missionaries have, and similar dangers to encounter. He had to contend with the deep-rooted superstition of a people sitting under heathen darkness, and the powerful opposition of the Druidical priesthood. Several times his life was in imminent danger. "At one time an enemy, in the dead of the night, set fire to the village in which he slept. At another time, in the Isle of Himba, a ruffian rushed upon him with his spear, which one of his disciples, hastily stepping in to save his master, received in his own bosom, and was saved only by the thickness of his cuculla, or leathern jacket, from being transfixed." The Bards, also, from their connection with the Druids, whose superstition was to be set aside, were very troublesome to the first preachers of Christianity, and laid several schemes against their lives. In Columba's time, these

Bards were become a nuisance to society in general, and so extremely hostile to the Christian religion, that at the great council of Drimceat, the whole members, except Columba, agreed upon their being put to death, and an end being put to the order. He interceded in their behalf, hostile as they were to him, and by his great influence their lives were spared. Ever afterwards, they were very grateful for his intercession on their behalf; and Dallan, the chief of them, exerted all his skill to praise him. He composed a poem to this effect, and recited a part of it to the Saint, who seemed to be much pleased with it. Columba was fond of their poetry, and was possessed of no mean poetical talents himself. His friend, Baithan, seeing him elated with the recital of this poem in his praise, was afraid of the consequences, and put him upon his guard, by telling him that he saw a black cloud of cacodæmons, or evil spirits, hovering over his head. Columba took the hint, ordered the poet to stop, and never to repeat the poem afterwards; adding, that no man should be praised until he had reached the goal and finished his course. Dallan waited till Columba died, and then published

his poem, which was well known in Ireland till very lately, if not still, by the name of the “Eulogy of Collumkille.” Many and striking were the interpositions of Providence for Columba’s safety and protection, all of which he very carefully observed and improved to the glory of his divine Protector, and for the encouragement of the pious to put their trust and confidence in God.

The life and the success of St. Columba must also be a great encouragement to all who are the friends and supporters of missions, and to all who have the salvation of perishing sinners at heart. Laudable and comforting is the zeal of numbers for the salvation of all who are destitute of the Gospel. But, in many places, the hopes of success are as yet but very faint; and even where our missionary efforts have been blessed with considerable success, the victory is not yet completely gained; but in the life of St. Columba the whole detail of the campaign is before us, and a complete and lasting victory gained over darkness, superstition and error, a victory which lasted for hundreds of years; yea, the effects of which we are, perhaps, in some measure, reaping at the present day;

for the savour of St. Columba's piety, and that of his followers, were not altogether lost in Scotland in the dark ages that preceded our glorious Reformation.

When I contemplate with gratitude and comfort the noble exertions of Christian benevolence for the instruction, the civilization, and the christianizing of mankind in foreign lands, I look round with affection and anxiety towards the interesting inhabitants of those extensive territories which Columba once cultivated, but which now stand so much in need of our sympathy and our exertions in their behalf. Surely the Highlands and Islands of Scotland, and Ireland also, ought to call forth our benevolence, both for their temporal and spiritual comforts, more extensively than has yet been manifested. In St. Columba's days, these interesting parts of our country were superior in religious knowledge and genuine piety to any other part of the known world. It surely becomes England and the Lowlands of Scotland to endeavour to shed that divine light over the Highlands and Islands of Scotland, and the sister kingdom of Ireland, which the inhabitants of these regions for many ages shed towards them.

No antiquary who loves to dwell on what was amiable and excellent in ancient times—no patriot who wishes that his country should be the most powerful, the most united, and the most happy on the face of the earth—no person of humanity, who sickens at the misery of his fellow-men—no saint who wishes that the whole human race should possess the light and the comforts of the gospel, but must think of the present state of Ireland, and much of the Highlands and islands of Scotland, with grief, and cheerfully co-operate in any plan that is calculated to increase their temporal and spiritual happiness. I do not grudge the exertions which are made, nor the sums which are collected for the civilization and the spiritual instruction of foreign nations—may the Lord increase them an hundred fold; but consistency of character, love to our immediate neighbour, yea, in a certain sense, love to ourselves, the facility and the encouragement which we have to attempt the more regular and permanent instruction of the inhabitants of the Highlands and Islands of Scotland, demand our exertions. There we have a field ripe for the harvest, but the labourers are few. There

we have a people of strong mental powers, generous and affectionate hearts—a people sensible of the value of early education, and of the gospel of grace, and eager to obtain them. Laudable as it is to attempt the salvation of the most careless and supine, and even of those who are enemies to the gospel, it is surely more imperiously incumbent upon us to afford it unto those who are destitute of it, and eagerly seeking after it ; and who constitute a part of the community to which we belong.

Notwithstanding the regular means of grace which the inhabitants of the Highlands and Islands of Scotland enjoy under their parish ministers, and those supported by the royal bounty, and by the society for promoting Christian knowledge—notwithstanding the education which is afforded by the Society for the support of Gaelic Schools, there remains yet much to be done to afford that interesting part of our countrymen, any thing like regular education, and the preaching of the gospel, in such stations as they might easily reach them. Though the parish ministers were as zealous, active, and indefatigable as we would wish, and such of them

as I have the pleasure of being acquainted with, are so, there are numerous and extensive districts where the people can scarcely ever reach their parish church. Some of the parishes are nearly an hundred miles in circumference, and many of the people are nearly forty, others nearly fifty, and some even sixty miles from their parish church; and it is not only the distance which the people have to travel, but they are separated from their pastors, and their pastors from them, by lakes and mountains, which it is difficult, and often dangerous to cross.

Incalculable good has been done in the education of the people by itinerant teachers, remaining for a few months in one place, and then removing to another. And, till something be done, either by the religious public, or by the Government, for stationing and supporting zealous preachers of the gospel in the most destitute places of the country, itinerant preachers, by the divine blessing, would do incalculable good. Were a survey taken of the destitute places of the Highlands, and the circumstances set clearly before the public, and, in addition to this, if the co-operation of Government were ob-

tained, it would not be impracticable to obtain and support preachers, who would teach the young at some stated times during the week, and preach on the Sabbath. I shall conclude this paragraph with one quotation in support of what I have said, from the last Report of the Society for the support of Gælic Schools, and another from the Report of their youthful Auxiliary in Glasgow.

After describing, in the most pathetic manner, the destitute situation of much of the Highlands of Scotland. The writer of the first Report says, “ What a powerful appeal do the circumstances now brought before you, make to the hearts and consciences of those, who not only look to the forlorn and miserable condition of their countrymen with an eye of pity for suffering humanity, but regard, with much deeper interest, the almost tangible darkness which envelopes the soul, and which shuts out from immortal beings, beings capable of perfect felicity, that light which is sent to rescue them from eternal perdition! Could we, or would we concentrate our whole faculties into one focus, and there contemplate the indescribable destruction to which we have

exposed so many of our benighted brethren, how would our consciences smite us under an acute sense of our culpable indifference—how earnest would be our determination to discharge our trust more faithfully for the time to come? Should we not feel that now necessity was laid upon us, in as far as in us lies, to diffuse the knowledge of the gospel? Yea, that woe would be unto us, if we spread not the knowledge of the gospel?—but though we cannot realize the awful scene; we have not the less assurance of the melancholy truth; and by the terrors of the Lord, as well as by the gentle smiles of his mercy, your committee would urgently call upon the Scottish public, to put forth their energies for the relief of their brethren."

Says the writer of the Report of the Glasgow Youths' Auxiliary Society, " Shall we then allow so brave a portion of our countrymen—men whose hearts glow with a love of their native land, and who are ready, when called on, as were their fathers, even to die for their country; shall we allow these and their little ones, to perish at our very doors for lack of knowledge? Would it not be a much more worthy return of us, who call ourselves

Christians, to seek to the utmost of our ability, to communicate to the children and the kins-folk of those who have died for us, the knowledge of that Saviour who died for them?"

" A popular belief has for ages obtained among many of the inhabitants of the Highlands, that the Island of Iona may yet recover its ancient splendour. That belief is founded on the following verse ascribed to St. Columba:—

An I mo chridhe, I mo ghraiddh
 An aite guth manaich bidh geum bà;
 Ach mun tig an saoghal gu crich
 Bithidh I mar a bha.

O Sacred dome, and my beloved abode! —
 Whose walls now echo to the praise of God;
 The time shall come when lauding monks shall cease,
 And lowing herds here occupy their place:
 But better ages shall thereafter come,
 And praise re-echo in this sacred dome.

" The first part of the prophecy was literally fulfilled for ages, till the father of the present noble proprietor, the Duke of Argyll, caused the sacred ground to be enclosed with a sufficient wall. Before then, the cathedral was

used sometimes as a penn for cattle."—From the increasing attention which is paid by the Christian public to the destitute state of the Highlands and Islands of Scotland, may we not expect that the last part of the prophecy will be accomplished also.

With regard to Ireland, much more is necessary to render its inhabitants contented and happy, than instruction and the means of grace.—The peasantry must be relieved from that degradation and servitude under which they are held by their superiors.—Some regulations by the legislature may be necessary to accomplish this, but a great part of it can be accomplished only by the landed proprietors, in the given circumstances in which they and the poor around them are placed.—To make a people contented and comfortable, they must be made industrious and intelligent. And never will a people be industrious till they are allowed to reap the fruits of their own labour.—The amelioration of the state of Ireland is a subject that is not only worthy of the British Legislature, and the British Public, and the landed proprietors in that distracted country; but is imperiously neces-

sary, for the peace of the state, and the temporal and spiritual happiness of the inhabitants themselves.—May he who holds the reins of universal government, hasten it in his good time.

The whole of Dr. Smith's notes which were of a pious and practical nature have been preserved, either in their original form, or engrossed in this preface, or in the body of the work, where they could with propriety form a part of it. A few of the Doctor's notes, which related more to the general history of the country than to the life of Columba, have been left out; as they would have been valuable only to literary readers—and for more extensive information on both the general history of the country, and the state of religion under Columba's followers, I refer the literary reader, to Dr. Smith's *Gaelic Antiquities*, Chalmers' *Caledonia*, and to the Article 'Culdees' in the *Edinburgh Encyclopedia*, and the books which are there quoted; and also to the notes on Dr. Kennedy's poem entitled 'Glenochle.'

Dr. Smith has very fully quoted his authorities for all that he has advanced on the life

of St. Columba.—For the sake of brevity, I have left out some of these notes and quotations. But if any person would wish to read the work with all these authorities appended to it, he may still have an opportunity of doing so in Dr. Smith's edition, published in the year 1798.

Well as Dr. Smith had stripped the ancient records of St. Columba's life of what was legendary and superstitious, the Editor has deemed it necessary to leave out of this edition a few sentences still, which by many would have been considered of that character.

What induces the Editor to republish this work at the present time, is a conviction that it may be a very useful companion to our missionaries, in whatever quarter of the world they may labour,—that it may afford additional encouragement to the friends of missions at home, to go on with increasing ardour in the work of the Lord,—that it may be helpful to the pious and godly in their advancement in the divine life.—If those who read it, feel but nearly the same elevation and comfort of mind—desire of walking more closely with God—and of performing more

diligently the various duties of religion incumbent upon them, which the Editor has done in the perusal of it, they will bless God that the book has been put into their hands.

May God of his infinite mercy and grace, through the merits of Christ, and by the agency of his Spirit, bless it abundantly for the revival of that ardent piety, which glowed in the heart of that eminent saint whose life it records.

W. D.

the present. It would suffice only to show that
the author of older poems wrote them
and nothing else, and that he had no
other name than that which he had at
that time. This is done by the
well-known method of comparison,
by which the poems are
compared with those of other
poets.

CONTENTS.

| | Page |
|--------------------------------------------------------------------|------|
| CHAP. I. Of the parentage and education of Co- lumba, | 45 |
| CHAP. II. His removal from Ireland to Iona, . | 52 |
| CHAP. III. His character, | 59 |
| For piety, | 66 |
| prayer, | 72 |
| heavenly-mindedness, | 83 |
| heavenly conversation and conduct, . | 87 |
| diligence and zeal, | 92 |
| love of peace, | 98 |
| attention to discipline. | 103 |
| meekness and benevolence, | 109 |
| hospitality, | 122 |
| charity, | 129 |
| cheerfulness, | 137 |
| humility, | 139 |
| CHAP. IV. His Doctrine, | 144 |
| CHAP. V. His Death, | 157 |

| | Page |
|--------------------------------------------------------------------|------------|
| APPENDIX, | 167 |
| No. I. Account of Columba's writings, | <i>ib.</i> |
| No. II. Account of his monasteries and churches, | 180 |
| No. III. Account of his disciples, | 185 |
| No. IV. Chronicle of some events connected with Iona, | 198 |

THE
LIFE
OF
SAINT COLUMBA.

CHAPTER I.

COLUMBA'S PARENTAGE AND EDUCATION.

THE life of St. Columba, the apostle of the Highlands and Western Isles of Scotland, and the founder and first abbot of the famous monastery of Iona, was written by two of his successors, Cummin and Adomnan. The former of these wrote about sixty, and the latter about eighty-three years after the death of the saint; so that they had very good opportunities of coming at the knowledge of every part of his life and character.

But, unhappily, it seems not to have been the object of these good men to delineate the

real life and character of the saint, but to give a marvellous detail of visions, prophecies, and miracles, which they boldly ascribe to him. It is but candid to suppose that they themselves believed what they wrote, and that their writings may have been of use in those ages of credulity and fable ; although, in our more enlightened times, they rather disgust than edify in that antiquated form. It is therefore necessary, if we would peruse the life of this great and holy man with patience and with profit, to strip it of that marvellous garb with which it has been so long invested, to separate the fact from the fable, and to show the saint in his real character.

In attempting this, I shall make no further use of that mass of wonders which I mentioned, than as it serves to illustrate the character of Columba, or the spirit of the times in which he lived. Of those marvellous relations I do not profess to believe any ; nor would I be so bold as to deny them all. In circumstances such as those in which Columba stood, called forth to extirpate an old and inveterate superstition, and to establish the true religion upon its ruins, to surmount the prejudices of

a barbarous people, and to contend with powerful and artful priests, we cannot, without presumption, say how far it might be fit that God should countenance the labours of his faithful servant, and vouchsafe him even by signs and wonders, as he often did to his ministers in such cases, a clear and decided victory.

But of these matters, as we must allow ourselves to be very incompetent judges, it is our wisdom to be silent. The life of Columba is abundantly uncommon and interesting without them; and his example, as it will in that case be the more imitable, will be also the more useful: and with a view to imitation in usefulness only do I attempt to unfold this holy man's life and character.

Columba was a native of Ireland, descended from the royal family of that kingdom, and nearly allied to the kings of Scotland. His father was Felim the son of Fergus, who was grandson of the great Nial, king of Ireland; and the mother of Felim was Aithne, daughter of Lorn, who first reigned in conjunction with his brother Fergus, over the Scots or Dalreudini in Argyllshire. In those times, noble-

men were not seldom the preachers, of the gospel; and it is probable they may be so again, when the promise shall be accomplished, “Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.” “And kings shall be thy nursing fathers, and their queens thy nursing mothers.”

Columba was born in the year 521, even in his childhood, his parents perceiving his genius and early disposition to piety, devoted him to the Christian ministry; and lost no time in providing him with such education as tended to qualify him for the sacred office. They first put him under the care of Crui-nechan, a devout presbyter, who discovered, as he thought, in his disciple while yet a child, extraordinary symptoms of his future glory and greatness.

Some time after he studied under Finnian, Bishop of Clonard, a man (according to Ware) of considerable learning, who was so much charmed with the piety of Columba, that though he was yet but a youth, he used to give him the appellation of SAINT; and believed,

from his uniformly holy and regular life, that he had obtained from God an angel from heaven to be his companion and guardian.

Fenbar, also a bishop and saint, is mentioned as one of Columba's masters; and likewise Gemman, a teacher of Leinster, who, like his other masters, used to give his pupil the name of SAINT; and notwithstanding the great disparity of their years, seems to have treated him rather as a companion and friend, than as a scholar; sometimes asking his opinion about the most dark and mysterious dispensations of Providence. Under him the piety of Columba, now in deacon's orders, became so distinguished, that his fame was already spread over a great part of the kingdom.

Our saint spent also some time under St. Ciaran, the father and founder of the monastery of Clon, upon the Shenan. He preached to the Attacotti or Dalreudini of Kintyre, and died in 594. From him the parish of Kil-chiaran, of late called Campbeltown, takes its name. For this man, so venerable for his piety and zeal in preaching the gospel, Columba retained always the strongest affec-

tion, and wrote a sacred ode upon his death, in which he celebrates his virtues.

How much Columba was loved and revered by his companions, during his stay in this place, appears from the wonderful veneration with which he was received when he came to visit them some time afterwards. All the people in the monastery and its neighbourhood poured out to meet him, kissed him with the utmost reverence and affection, and singing hymns and psalms of praise, led him to their church, surrounded with a rail of wood, carried by four men, to prevent his being incommoded by so immense a multitude.

Whether he remained in the monastery of Clon till the death of Ciaran is not mentioned; but in the succeeding year, the 28th of his age, we are told that he founded the monastery of Darmagh or Durrough, where a copy of the four Evangelists, which he had transcribed, was extant, according to Ware, in the last century, when this author wrote his history.

It was probably in the interval, betwixt

founding this monastery and coming to Britain, that Columba visited several foreign countries, in which his piety, learning, and other accomplishments, procured him the highest regard and esteem. From some of the eastern churches he is said to have borrowed the model of his monastic rule; in Italy he is said to have founded a monastery; and in France he was solicited by King Sigibert, who made him large promises, to remain with him. But Columba, whose ambition was to be useful rather than great, told him, that he was so far from coveting the wealth of others, that for Christ's sake, he had already renounced his own.

How much time Columba spent in travelling, or when he returned home, we cannot say. Indeed, the chronological notices in the memoirs of his life which are left to us, are so few as to preclude every attempt at a regular series of his history. We have, however, abundant materials for developing his life and character; and this is what we have already professed to be our object.

CHAPTER II.

COLUMBA'S REMOVAL FROM IRELAND TO
IONA.

IRELAND had now for a long time enjoyed the light of the Gospel, and abounded in saints and learned men, while the isles and northern parts of Scotland were still covered with darkness, and in the shackles of superstition. On those dismal regions, therefore, Columba looked with a pitying eye, and, however forbidding the prospect, resolved to become the Apostle of the Highlands. Accordingly, in the year 563, he set out in a wicker boat covered with hides, accompanied by twelve of his friends and followers, and landed in the Isle of Hi or Iona, near the confines of the Scottish and Pictish territories. The common name of it now, is I-colum-kill, the Isle of Colum of the Cells, included in one of the parishes of the Island of Mull. This place he probably chose, as being conveniently situated for his attending to the important

concerns which he had to manage in Ireland, as well as for carrying on the work which he had in view in Scotland. It was probably from the twelve associates who accompanied Columba, that his followers got the name of the Apostolic order, to which none were better entitled.—“ This was the origin of the order of the *Culdees* in Scotland ; an order of which Columba was the founder. He and his followers were distinguished for learning, purity of faith, and sanctity of life. Bede, in what he meant as a censure, commends them highly, when he says, ‘ They preached only such works of charity and piety as they could learn from the prophetical, evangelical, and apostolical writings.’ They firmly opposed the errors and superstitions of the church of Rome, till towards the end of the 12th century, when they were at length overpowered and supplanted by a new race of monks, as inferior to them in learning and piety, as they surpassed them in wealth and ceremonies.”

Columba was now in the 42d year of his age, and needed all his vigour of mind and body in encountering those difficulties which presented themselves, when he undertook the

conversion of the northern Picts to Christianity. The nation was in so barbarous a state, that some of them, regardless of the sanctity of his character, made more than once an attempt upon his life ; and the king, not more civilized than his people, ordered his gate to be shut when the holy man first approached it. The priests or druids, too, as they were most interested, so they were most forward to oppose him, and wanted neither eloquence, influence, or art, to effect their purpose. The country itself was wild, woody, and mountainous, and greatly infested with wild beasts, from which the life of the saint seems to have been more than once in imminent danger. And, what appears to have been the greatest difficulty of all, he was so little master of the dialect of that people, at least of some among them, or for the first while, as to need an interpreter when he preached to them the words of salvation.

Besides all this, the austerity of his own manners, sometimes fasting for whole days, and watching and praying for whole nights ; submitting to constant fatigue of body and anxiety of mind abroad, or the most intense

application to study at home; and withal so self-denied and crucified to the world, as to reject what we are now accustomed to consider as its innocent comforts and enjoyments. At the age of 76, Columba's bed was the bare ground, and a stone his pillow. These were, all of them, circumstances very unfavourable in appearance to his making many proselytes: And we may add, that the strictness of his *monastic rule*, which imposed heavy spiritual tasks, enforced by the sanction of bodily chastisements, would also seem an insurmountable bar to his gaining many disciples to his cloisters.

Notwithstanding all this, however, the labours of Columba were attended with a very astonishing degree of success. In the course of a few years, the greater part of the Pictish kingdom was converted to the Christian faith; monasteries were erected in many places, and churches every where established. Columba, as Primate, superintended and directed all the affairs of the Pictish, and much of the Scottish and Irish churches.

Notker says, he was “Primate of *all* the Irish churches;” which he was made at the

council of Drimceat. Forbes observes, that he and his successors extended their jurisdiction not only over all the ecclesiastics of the Highlands and Isles, but also over the monasteries of Dunkeld, Abernethy, Kilrimont, or St. Andrews, Abercorn, Monimusk, Kirkcaldy, &c. Bede and many others have remarked as singular, that Columba and his successors, though only abbots, should exercise a jurisdiction over bishops. But though Columba was not ambitious of high titles, he had the best right to the superiority of all the churches and monasteries which he himself had founded; and these were very many, both in Scotland and Ireland. Magnus Odonellus says that above 300 churches had been established by Columba. Jocelin calls him “the founder of 100 monasteries;” and the Irish Annals say, that, next to St. Patrick, he was the chief instrument of establishing the gospel in almost all Ireland.

He was highly reverenced not only by the king of the Picts, but also by all the neighbouring princes, who courted his acquaintance, and liberally assisted him in his expensive undertakings. Wherever he visited

abroad, he was received with the highest demonstration both of respect and joy; crowds attended him on the road; and to the place where he lodged at night, the neighbourhood sent stores of provisions to entertain him. And when the multiplicity of his business allowed him to stay at home, he was resorted to for aid and advice, as a physician both of soul and body, by multitudes of every rank and denomination. Even the place of his residence was considered as peculiarly holy; and to sleep in the dust of it became, for ages, an object of ambition to kings and princes. His monastery was the chief seminary of learning at the time, perhaps in Europe, and the nursery from which not only all the monasteries, and above 300 churches, which he himself had established, but also many of those in neighbouring nations, were supplied with learned divines, and able pastors.

How then are we to account for this great and rapid success of Columba; for their is no certainty of his having been endowed either with the gift of prophecy, or with the power of working miracles? No doubt the Providence of God smiled upon his labours; and

perhaps we might discover a coincidence of favourable circumstances in the history of the times. But we are more concerned to seek for the cause in the character and conduct of the man; by which he was rendered so eminently qualified for the sacred office, and so successful, under God, in the discharge of it. The investigation of this subject is deserving of the attention of ministers, and not unworthy of the curiosity of men.

CHAPTER III.

COLUMBA'S CHARACTER, &c. &c.

THAT Columba's talents were of a very superior kind, is not to be doubted. An uncommon greatness of soul is marked in every part of his extensive schemes; and the happy execution and success of them are pregnant proofs of wisdom, perseverance, zeal, and abilities.

Firmness and fortitude are no less conspicuous in Columba's character. When he came to Britain, he seems to have been well aware of the difficulty of his undertaking, and of the time and toil which it should cost him to accomplish it. But instead of shrinking back, he only prayed to God to give him thirty years of life, which he devoted to his service, hoping that by the aid of Divine grace, he should in that period accomplish his designs.

We must also allow Columba a very extraordinary share of address, personal accomplishments, and colloquial talents, when he

could so effectually recommend himself wherever he went, though a perfect stranger, as to be soon respected, loved, and cherished; and when he could gain such ascendancy over so many princes, as to be revered and patronized by all of them, when all of them were in a state of barbarism, and seldom at peace among themselves;—a sure proof this; that his conduct was always guarded with the utmost caution and prudence; that he never stepped out of his own line, nor took any concern whatever in state affairs, when he could by any means avoid it. Once, indeed, he put the crown on the head of the Scottish king Aidan: but he seems to have done it with reluctance, and pleads the strong necessity of having been compelled to it by a supernatural agent.

The same prudence and address may be discovered in his having been able to maintain good discipline, order and subordination in so many monasteries, and so remote from one another—to direct the religious affairs of a great part of several nations, differing considerably in language and customs—to superintend the education of youth, and fur-

nish so many churches with fit pastors—and to do all this in such a manner that the growing love and veneration of men seem to have invariably kept pace with his years. To which we may add, that his sagacity in discovering probable effects from known causes, may have probably acquired him the reputation of being a prophet.

To these talents, which were accompanied with the most engaging address, and a pleasant cheerful countenance, was joined another very essential property in a preacher, a most powerful and commanding voice, which Adomnan says he could on occasions raise so as to resemble peals of thunder, and make it to be distinctly heard at a mile's distance, when he chanted psalms.

That these natural endowments of Columba were highly cultivated, by the best education and learning which the times could afford, is clear, from the mention already made of so many of his masters. A particular account of his studies, indeed, is not transmitted to us; but they seem by no means to have been confined to that profession which he followed, but to have extended much farther into the

general circle of science. For his knowledge of physic, or skill in healing diseases, was so great that his cures were often considered as miracles. And in the history, laws, and customs of different nations, he was so well versed, that he made a principal figure in the great council held at DRIMCEAT, about the right of succession to the Dalriadic province in Ulster.

But whatever degree of knowledge and education Columba might have received in his earlier years, he never ceased, by intense study and application, to add to it. Every moment which so active and pious a life could spare from its main business, was devoted to study. Sometimes he heard his disciples read, and sometimes he read himself; sometimes he transcribed, and sometimes read what had been transcribed by others. It was by thus teaching the use of letters, and establishing a seminary of learning, that Columba did the greatest service to his country. He thus kindled a light which shone in a dark place for many generations, and by its kindly beams cherished the seed which he had sowed, and brought it forward to an abundant

harvest. Without this, all his personal virtues and personal labours could have produced but a comparatively small and temporary effect.

In his life, we find mention made occasionally of various books of his writing and copying; and as he wished his usefulness to man to be commensurate with the moments of his life, and to make a part of the ultimate preparation for heaven, he spent some time in transcribing the Psalter, on that very night on which he knew and told he was to be translated to eternal day.

HIS PIETY.—In the character of Columba, talents, learning, and a constant application to study, make a very conspicuous figure; but a still more striking part of it, is an early, uniform, and strong spirit of piety. Devoted from his birth to the service of God, and ardently bent on the pursuit of holiness, he seems to have almost reached the goal before others think of starting in the race. The appellation of *saint* was given him, as we have already seen, while he was yet a child. But far from resting in any measure of sanctity

acquired in early life, he incessantly laboured after higher and higher degrees of it to his latest day. In every moment, in every motion, and in every action of his life, he seems to have maintained upon his spirit a lively sense, a strong impression, and almost a clear vision of the presence of God. And surely a saint, without being accounted a visionary, may be allowed to see with the eyes of the mind, and by the light of divine truth, the presence of spiritual essences, with as clear and satisfying a conviction of their reality, as that which he has of outward objects, in open day. Such seems to have been the case with Columba; and therefore we need not wonder, if, in every thing, small and great, he had so constant a regard to God. "When do you purpose to sail, Columba?" said the Magician or Druid, Broichan. "On the third day hence," replied the saint, "if it be the will of God, and that I am then alive." "You cannot," says Broichan, "for I will raise contrary winds, and spread over you mists and darkness." "All things," answered the saint, "are under the control of the Omnipotent God; and every motion

of mine is undertaken in his name, and entirely guided by his direction."

In every affair of lesser moment, Columba shows the same regard to God, and the same spirit of piety. If he only ascended his little car, when a car became necessary, he implored upon it the benediction of Him who only could give it power to carry, and whose providence could keep it from falling. If the milk from the fold passed him every day, every day it had his solemn benediction. If he looked on the corn by which his family was to be fed, he could not fail of saying, Blessed be God! or God bless it! If the wind blew this way or that, he took occasion from it either to pray to God, or to thank him; with an eye to such of his friends as the course of it concerned. If he visited a pious friend, the first salutations were mixed with alleluiahs, and the soul had its spiritual entertainment before the body was yet refreshed.

"Saint Columba, or Columkil," says the author of the Life of Kentigern, "left his island of *Yi*, to see the saint of Glasgow. When he approached the monastery, all went forth with sacred songs to meet him; while he

and his party also came forward, singing their melodious alleluiahs. And after these godly men had met, abundance of spiritual entertainment preceded their bodily refreshment.

Perhaps some, who judge only by the manners of modern times, may suppose some ostentation is here mixed with piety. But the manners even of saints, taking a tincture from the times, are very different now from what they were then; and piety, even where it may be genuine and true, is much less fervent. In those primitive and pious times, if two good men walked together on the road, they could solace themselves under the fatigues of their journey by singing the Psalms of David, and refresh themselves when they sat down by reading a portion of the Scriptures. If they did so now, they would be rated as wrong-headed enthusiasts, or charged with ostentation, and perhaps hypocrisy. Columba's piety, however, was so far from being ostentatious, that its lustre was nowhere so conspicuous as in retirement and solitude. Hence the strong desire of some of his disciples to find an opportunity of being sometimes the secret witnesses of the earnestness,

or rather ecstacy of their master's private devotion. And from the accounts which they give us of what they saw and heard, we cannot greatly blame their curiosity.

These accounts, it is true, have somewhat of a miraculous air, in the relation of Cumin and Adomnan; and perhaps they ought to be received with some grains of allowance. Yet it is not for us to say, whether a man of such exalted piety, and of so heavenly a frame of mind, under labours which needed uncommon support and consolation, might not, on some special occasions, have enjoyed a higher degree of communion with God, and stronger manifestations of his favour, than fall within the experience, or perhaps belief of ordinary Christians. In these accounts, we find frequent mention of a heavenly light seen at times to shine around him, while engaged in devotion. This is so foreign to our experience, that we might find it easier to doubt or deny the truth of the fact, than to give a satisfying account of it. But in things that are too high for us, modesty becomes us. We know that such appearances were familiar to other holy men, when those angels who were

their ministering spirits did, for wise and gracious purposes, manifest their presence. Thus, when the angel who instructed Daniel manifested himself, it was as the appearance of lightning; when the angel appeared to Peter, a light shone in the prison; and when our Saviour, after his ascension, manifested his presence to Saul in the way to Damascus, and to John in Patmos, a heavenly glory shone around with so much brightness, that mortal eyes could not endure its splendour. It is not for us to limit the Holy One of Israel, and say when, or when not, such manifestations were necessary or proper. It is not for us to say, whether God might not favour such a man as Columba, and in such circumstances, with some extraordinary manifestations of his presence, and with some sensible manifestations of the presence and society of celestial beings. Adomnan says, that one of Columba's private praying places was, from these manifestations, called in his time *Cnoc-aingeal*, the Hill of the Angels; which name it still retains. Be this as it may, he himself, as well as his disciples, was under the influence of such a belief, as appears from his

having been heard (when not aware of it) as addressing his speech to attendant spirits. It may be observed here, that Columba addresses angels in a style the very reverse of prayer or invocation, considering them only as fellow-servants or ministering spirits. And it is certain, that this belief would greatly contribute to enliven his piety, and animate his devotion. Nor is it improbable that it was founded in reality, if we consider that he was so far from wishing to have these matters published, that, under the sanction of a solemn promise or oath, he commonly charged the few who accidentally came to know them, that, in his lifetime at least, they should never speak of them.

HIS SPIRIT OF PRAYER.—Of Columba's piety, however, a more unequivocal proof was, his having lived, I may say, a life of prayer and of praise. To public prayers, morning and evening, he was so attentive, that he seems never to have allowed himself to dispense with the performance of them, in any place, or on any pretence whatever.

Thus, in the midst of infidels, enemies, scoffers and disturbers of his devotion, when he had no house to cover him, we find him keep up his custom of glorifying God by stated and public worship. When at home, this service was performed by him in the church, where we find him punctually attending, even on the last day of his life.

Besides these public prayers, the monastic *rule* of Columba enjoined other very considerable exercises. It required the monks to “assemble thrice every night, and as often in the day. In every office of the day they were to use prayers, and sing three psalms. In the offices of the night, from October to February, they were to sing thirty-six psalms and twelve anthems at three several times: through the rest of the year, twenty-one psalms and eight anthems; but on Saturday and Sabbath nights, twenty-five psalms and as many anthems.” And all this the saint himself performed with such alacrity, that he was the first to enter the church to midnight vigils on the very night on which he died.

Of Columba’s private prayers no particular

account can be expected. But from the frequent mention which is occasionally made of his praying in his closet, and in his little oratory, and of his retiring frequently in the day time to solitary places, remote from the tumult and interruption of men; and of his going to the church, or some retired place, in the night time, while others slept, we see that his life and soul was in this holy exercise. So much so, indeed, that, though at times his private prayers were not prolix, yet when in places in which he could attend to prayer and contemplation without being interrupted, we find him sometimes continuing in it for whole nights and days, without either eating or drinking. A fast of three days, upon extraordinary and important occasions, was not in those times uncommon. The other Columbanus, when he and his companions formed a purpose of going to convert the *Sclavi*, kept such a fast.

It is remarkable that most of these saints lived to extreme old age: this died in his 96th year. Many lived to 100, St. Patrick to 120.

It seems also to have been his invariable

rule, to undertake no work, nor engage in any business, without having first invoked God. If about to officiate in any ministerial duty, he would first implore the Divine Presence and aid to enable him to discharge it properly. If he himself, or any of his friends, were to go any place, whether by sea or land, their first care was to implore God to be propitious, and their last words at parting were solemn prayer and benediction. If he administered medicines for the cure of any disease, he accompanied them with prayer to the God who healeth. If he administered even counsel or advice, he would accompany it with prayer to him who disposeth the heart to listen; and sometimes he would accompany that prayer with fasting. His best advices, for instance, could not remove some unhappy difference between *Lugne* and his wife in *Rachlin*. He therefore adds, “ You two and I must spend this day in prayer and fasting.” This produced the desired effect; for the penitent wife at length confessed, that she found he could obtain from God what to man seemed almost impossible.

In seasons of danger and alarm, whether public or private, he always had recourse to prayer, as the most effectual way to prevent, or cure, or bear, every evil to which man is subject. And the better to recommend the same course to others, he used to observe and instance the return of prayer. Thus, he ascribes it to uncommon wrestling in prayer, that a raging pestilence passed by his monastery; and to the same cause (their having prayed and fasted) he ascribes its having carried off only one in the monastery of that man of prayer, Baithen.

He recommended prayer still further, by representing it as extending its efficacy to future times, and to generations yet unborn: and Adomnan gratefully acknowledges, that at least Columba's own prayers were in his days productive of signal blessings. "In our times," says he, "we are preserved from another pestilence, so that though it raged through all Europe, it hath not visited our territory; and though we walked, for two years, in the midst of its repeated devastations and ruined villages in England, the

kingdom of our good friend Alfred,* none of us was ever hurt by it. Thanks be to God, the efficacy of our venerable Father's prayers hath surely reached us."

Can any one conceive such virtue to be in prayer, and not be devoted to it? It is certain none could be more so than Columba; yet he never neglected the use of ordinary means, in conjunction with prayer. Thus, at a time when he was in imminent danger at sea, we find him labouring hard in oozing the boat with a bucket. The mariners, however, more pious than many of their brethren in our times, insisted on his betaking himself to his

* The people of Northumberland were converted to the Christian faith in the reign of Oswald, by Aidan and other pious monks of Iona, in consequence of which there was much intercourse between them for a long time after, and many of the churches and monasteries throughout England were planted with divines from this seminary. We learn from Bede, that Adomnan, on the occasion here alluded to, had been mediating for a peace between Alfred and his countrymen; that he had presented Alfred with a copy of his *Description of the Holy Land*, and obtained from him many presents.

proper business, prayer. And in the ordinary exercise of his office, we have seen that he was far from thinking that the most intense prayer could supersede the necessity of equal intenseness of study.

Of the efficacy of intercessory prayer he had the highest opinion, and never failed to recommend and practise it. Accordingly, when he had intimation given him that any person, however distant or unconnected, was in danger of any kind, he would immediately retire to the closet or church, to plead in his behalf, or prayed where he was, if the emergency was too sudden to admit of his going elsewhere. He would also, when their case presented itself to his mind, though engaged in company or conversation, dart up sudden and sometimes audible ejaculations in their favour, while his change of countenance discovered how much his heart was concerned.

Nor did he show his sense of the virtue of intercessory prayer only by his own intercession for others, but also by requesting theirs for him, and by ascribing some of his deliverances more to their prayers than to his own. Being once, for instance, overtaken

by a tempest in the dangerous gulf of *Coire-vrecain*, and in great danger of being lost, he told those who were with him, that he relied more on the intercession of his friend St. Kenneth, for obtaining a deliverance on that occasion, than on his own prayers. Kenneth knew that his friend was then at sea (as he probably let him know of it, in order to have the benefit of his intercession,) and observing the tempest coming on just as he was sitting down to his meat, cried, “It is not the time to eat when Columba is in danger;” and flew to the church in such haste, that though he had but one of his slippers on, he would not wait to put his foot in the other. This was about the ninth hour; and very soon after, the tempest abated; which made Columba afterwards say, that they were obliged to Kenneth for not waiting for his shoes.

In order to excite men thus to pray for themselves, and intercede for others, he used to observe, that God’s end in bringing his saints sometimes into danger, was to give an opportunity, and to excite themselves and others, to perform this duty with more frequency and greater intensesness. “Though

Columan, the son of *Beogna*, be just now in such jeopardy in the eddying gulf of *Coire-vrecain*, lifting both his hands to Heaven for assistance, yet God will not leave him to perish, his purpose being only to excite him to pray more fervently for his deliverance."

Thus, in the most unpromising situations, he encouraged a trust in Providence, and cheered men with the hopes of deliverance from their dangers, if they prayed and did not faint. This trust he had in the highest degree himself, and expressed the highest satisfaction whenever he perceived it firmly fixed in the heart of a disciple. "A huge sea monster has been seen last night in the course which you are to take to-day, my dear Baithen, and it may probably meet you." "And if it should," replied Baithen, "both it and I are in the hands of God." "Go in peace, my son; thy faith is sufficient to save thee from the danger."

This Baithen, the cousin, favourite disciple, and immediate successor of Columba as abbot of Iona, was also much renowned for his wisdom, learning and sanctity. In a very ancient

account of his life, it is said that no man ever saw him idle, but always engaged in reading, praying, or working: That, next to Columba, he was deemed to be the best acquainted with the Scriptures, and to have the greatest extent of learning of any on this side of the Alps: That, for his zeal, prudence, sanctity, strict discipline, and primitive simplicity of manners, Columba himself used to compare him to John the Evangelist: That he was so much given to prayer, that even in the necessary intercourse and conversation with his friends, his hands, though concealed under his mantle, might be observed to be every moment lifted up to that praying attitude to which they were so much habituated: That whatever work he was engaged in, his communion with God was so close, and his attention to prayer so constant, that he would not allow so much time as intervened between his swallowing two morsels of meat, or between his reaping a handful of corn and putting it in the sheaf, to pass without his putting up an ejaculation to Heaven; and that his humility was such, that none could be more careful to conceal his earthly treasures than

he was to avoid all ostentation of his heavenly graces.—After this account of him, we need not wonder at his biographer hinting, that even the devil was obliged to keep his distance, and to leave the district of Baithen. On one occasion, however, we find him peeping through the windows, to observe whether each and all in the family devoutly implored the blessing of God upon their meal before they began it, and solemnly returned thanks when they had done.—If he still follows this practice (and there is no reason to think that he has slackened his diligence), he must be highly gratified by seeing these matters managed now pretty much in the way that he would wish.

The intercession and prayers of the church, or congregation of Christians, he especially recommended, and regarded so much, that on the greatest emergency, by night or by day, he had always immediate recourse to it. Thus when, on a certain day, he had notice of Aidan king of the Scots, one of his friends, being about to engage in battle, he quickly ordered the bell to be rung to summon all his monks to the church, in order to join

their united prayers for victory and safety to Aidan.

Columba judged, that when the state protects the church, it owes to it, in return, its prayers, and a ready co-operation in maintaining the good order of society. St. Paul directed Christians to pray for kings and rulers, when the king was Nero, and the rulers his cruel instruments of persecution. How much more should the church obey the Apostolic precept, when its kings and queens are its *nursing fathers* and *nursing mothers*?

Nay, the better to recommend the prayers of the church, he ascribed to them not only more efficacy than to those of any one saint, however dear to God, but the power of almost changing the determined purpose of God himself. One day, as two of his disciples talked to him, they observed his face brighten with unusual and incomparable joy; and in a moment after saw this placid and angelic sweetness of countenance changed into grief and sadness. With difficulty they extorted from him the following account of these various appearances, on condition that they should keep it a secret till after his

death: “ Thirty years which I prayed God to give me in Britain, are now expired ; and I have much longed, and prayed, and hoped, that at the close of them I should obtain my dismission, and be called to my everlasting home with God; and just now I was above measure glad, on seeing the descent of the holy angels to conduct my spirit. But on a sudden they are stopped at yonder rock; for the united prayers of the churches to spare my life a few years longer, have prevailed, over my most earnest requests, and changed the purpose of God with regard to me. Four years more I must remain on earth; and then, without sickness or pain, this frame shall be dissolved, and I enter into the joy of my Lord.”

It was the custom of Columba, to remark how, and when, God answered his prayers; and failed not, on such occasions, to acknowledge his goodness with praise and thanksgiving. Sometimes, too, he would call his friends to join him, especially if they had joined in the request: “ God, my brethren, hath heard the voice of our supplication at such a time; he hath delivered our friends

from danger; and it becomes us now to render to him our united thanks." It is still customary for persons in distress to ask the prayers of the congregation: I never heard a congregation asked, by any one, to return thanks for having obtained relief, but *once*. Compare Luke xvii. 15.

But what throws the most beautiful lustre on this part of our saint's character, and shows how much his pure spirit was engaged in the high concerns of his ministry, is, that even in his sleep, his mind, all awake, used to go on with the continuation of those prayers and intercessions which he had been urging at the throne of mercy through the day. When the weakness of the body required rest, the willing spirit still carried on the delightful work, and pleaded the cause of his people with his God.

The prayers of Columba were not more remarkable for their frequency than for their fervency, which was strongly marked by his attitude, voice, and countenance. His attitude, though he sometimes stood, and was often prostrate, was commonly that of kneeling, with his eyes raised up, and his hands

spread towards heaven. From his extreme sensibility of heart, and earnestness of spirit, his voice was often attended with cries and tears; and devotion shone in his face with so vivid a lustre, that the by-standers used to ascribe the uncommon fervency and animation which appeared in it to some irradiation of the Divine Presence upon his countenance, as well as upon his spirit.—Who can wonder, if a business, called *the pleasure of the Lord*, prospered so astonishingly in the hands of a man so zealous and active, and at the same time so devoted to prayer,—and to such prayer too as we have been describing? To the minister who thus liveth, and thus prayeth, all thinks are possible..

HIS HEAVENLY MINDEDNESS.—So pious and devout a man as Columba, must have been possessed of a heavenly mindedness rarely to be met with. Accustomed so much to be in company with God, and impressed with so lively a sense of the presence of angels or ministering spirits, he must have been deeply tinctured with their likeness; and in his temper and conduct resembled, while he

was yet on earth, the holy inhabitants of heaven. Elevated as he was above every selfish and sublunary view, he had no end or aim but to glorify God and to save souls. It is not therefore without reason that his biographers compare him to one of the prophets or apostles of God, for he had no ordinary share of their spirit.

Besides, it has been already observed that Columba was descended of noble parents, and nearly allied to the royal families of both Scotland and Ireland; so that he must have had large worldly prospects, if worldly prospects could have allured him. Nay, he seems, from his answer to Sigebert, to have been born not only to large prospects, but to large possessions. Yet of these, as of encumbrances retarding him in his heavenly progress, he divested himself, by allowing them, as we are told by Odonellus, to devolve upon his three uncles; leaving it to their own generosity to give him back such portions as they chose, in order to endow his first monasteries. Hence, when upon some occasion St. Ciaran was considering whether his own zeal for God was equal to that of Columba

(for between those holy men this was the only rivalry), he was humbled by a dream or vision, in which an angel seemed to have shown him an axe (an emblem of the profession of his father, who was a carpenter), saying, "This is what you have given up for the love of God, but Columba has given up a kingdom, which was to have come to him by his father."

The uncommon talents, education, and address of Columba, would also qualify him for rising very high in the scale of worldly preferment, if this could attract him; but instead of that, when actually offered him, it could not divert him from the purpose which he had already formed. It would appear, that he considered the things of this world, both small and great, as equally beneath his notice, except in so far as they contributed to make him more useful and holy, and to forward his progress to heaven.

Such was the estimate which he seems to have made of this world himself, and which he laboured also to impress upon others: teaching the sons of power and ambition, that even a kingdom, if obtained at the ex-

pence of innocence, was dearly bought, and could not be long preserved; and exhorting those in humbler stations never to be greatly concerned about the frail and perishing things of the present life. “ Beware, I beseech you, my son,” said he to a young ambitious prince, “ that you do not attempt to enlarge your possessions by the commission of blood-shed and murder; for, if you do, God will soon deprive you and your family of the inheritance of your fathers.” At another time, seeing one of his monks in great grief about a small loss which he had sustained, “ Why, my brother,” said he, “ should you be grieved on account of the loss of such perishing things as these?” And indeed, in this case, the things lost were not the monk’s, but Columba’s own; so that his exhortation or precept was enforced by his own example.

Thus, in the eyes of Columba, heavenly and divine things shone always with such lustre as to darken the brightest objects of human ambition; objects which he considered, and represented, as often hurtful, rather than useful, to those who attain the largest share of them. Hearing his servant

Dermit and another, who travelled with him one day through the dreary wilds of Ardnamurchan, speaking (probably with some envy) of the state of kings, and talking particularly of *Beothan* and *Eachan*, two joint kings of Ireland, “ O my children,” said he, “ how empty and unsatisfying are the things you speak of; nay, how pernicious often are they to their owners; for the first account you may probably hear of these kings, is, that their enemies have killed them for the sake of their possessions.” On another day, as they were travelling towards Temora, he addressed those who were with him in the same manner: “ There is Temora, crowned with people, strong in military power, abounding in nobles, and adorned with a royal palace, and filled with riches and stores of provision; but the time is approaching when it shall be left desolate, a monument of the instability of human grandeur. Why should we love or admire the things that are transient and vanishing?”

HIS HEAVENLY CONVERSATION AND CONDUCT.—Indeed all his conversation generally

aimed at turning the thoughts of men from earthly things, however great or desirable, to things more durable and solid. Almost every particle of it which is left upon record, and that is not a little, favours of heaven and a heavenly turn of mind. Its constant tendency is, to edify and profit as the case required, and as opportunity was given. And his condescension, affability, and aptness to teach, were such, that he seemed never at a loss to make every time, and place, and person, suit his purpose. To every person he had something to say, by which he insinuated himself into his favour, and took occasion to edify him, in such a manner as suited his exigency and capacity. If he met but a child, he would ask whose he was, and give his benediction. If, in the course of his peregrinations, he had occasion to meet a poor man, or perhaps to lodge with him in his hut, he would begin perhaps with asking how many cows he had, and wishing God to bless them to him till they should become a large fold; and so lead him by degrees to subjects of higher importance. If he should be in the company of nobles or kings, he

would give the discourse a tendency either to make themselves good, as we have observed above, or to incline them to do good to others; and no other use do we ever find him making of his great influence. Meeting one day with a Prince of the Orkneys, at the palace of King Brude, he told the king, that some monks had lately sailed with a view of making discoveries in the northern seas, and begged he would strongly recommend them to the prince who was then with him, in case they should happen to land in the Orkneys. They did so, and owed their lives to the recommendation of Columba.* Thus

* Such expeditions of the monks of Iona are frequently mentioned by Adomnan. His late editor, Mr. Pinkerton, thinks they were in quest of the Thule of the ancients, and observes, that the Norwegians found Irish monks in Iceland when they first discovered it, about the year 900. The account which Bede (iv. 4. et iii. 26.) gives of Columbanus and the other divines that went from Hii to England, is interesting and curious. They instructed a certain number of the youth (*e. g.* Aidan had the charge of twelve): They lived in the most plain and frugal manner, supporting themselves by the labour of their hands, and

he would never neglect an opportunity of turning the conversation to some purpose that was useful, and of doing good to both the souls and bodies of men. The conversation that was idle he discouraged strongly, though he did it gently, and also the mirth that was unseasonable and unbecoming.

solicitous only to improve the heart : Except some cattle, they had no wealth : If they got any money from the rich, they immediately gave it to the poor: Their houses were barely sufficient for their own accommodation; for they never pretended to lodge or entertain the rich, who had nothing to get from them when they came, but the word of God, preached in the church. If the king, with five or six attendants, chose at any time to take a refreshment with them after the service was over, he must have contented himself with the plain and daily fare of the brethren. Bede adds, that they brought religion at that time into such repute, that a clergyman or monk was every where received with joy as a servant of God; that when they travelled the road, people ran to them to get their blessing; and that when they went to any village, which they did only when they had occasion to preach, baptize, or visit the sick, crowds gathered to hear them. In short, says he, the cure of souls was their great concern.

From the notion which some entertained of his being able to foretel future events, a man asked him one day how long he had to live. If your curiosity on that head could be satisfied, said the saint, it could be of no use to you. But it is only God, who appoints the days of man, that knows when they are to terminate. Our business is to do our duty, not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it was near, he would be disqualified for the duties of life, and if he knew it were distant, he would delay his preparation. You should therefore be satisfied with knowing that it is certain; and the safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake you unprepared.—Of another, who held a similar conversation with him, he asked how long he thought himself he had to live. The other replied, seven years. Consider then, said he, how much good may be done in such a space of time; but as you know not if it may be seven days, or even seven hours, it is now time to begin and to make ready.

So grave and serious was the constant tenor of his conversation, that it is said he was never observed to have uttered an idle word, nor to have made the slightest deviation from truth, even in joke or compliment. Odonellus relates that his disciple Baithen declared so to king Aidan, and mentions one or two unsuccessful experiments which were made by the king, to try whether the saint could be made to deviate from the strict account given of him by Baithen. Columba commanded the respect of kings by speaking the truth, and the truth only, without using any idle words, compliment, or flattery. Aodh, king of Ireland, asked him, whether he thought he should be saved. You have little chance for that, said Columba, unless you expiate the errors of your past life by a speedy and sincere repentance, and by the exercise of good works for the future.

HIS DILIGENCE AND ZEAL.—As the conversation of Columba was heavenly, so his life and actions were alike useful and holy. Every thing he did was suitable to his profession, and bespoke the *man of God*. When

we consider his devotion, we should almost think he had left no room for activity; and when we consider his usefulness and activity, we shall almost think that he had no time left for devotion. But they both harmonized so sweetly, that, instead of interfering, they mutually served to assist each other. And indeed the only way to do much business, is to be much in prayer, especially in the sacred office. In any office, to be good, and to do good, are but one and the same study, though too many think they may be separately pursued. In Columba they were both so intimately united, that *holiness unto the Lord, and usefulness to man*, were stamped on all his actions. Such was the sanctity and the usefulness of Columba's conduct, that king Aidan, not being able to find in it any thing that was either wrong or useless, had the curiosity to ask him (as Odonellus relates) whether he had so much as any inward motion or propensity to sin? To this unnecessary question Columba answered, as became a saint, that like all men, he had such motions and propensities; but that he would not take the whole world, with all its honours

and pleasures, and consent to yield to one of them.

How much his character was marked with the first of these we have already seen, and the other is equally manifest, from his having been constantly engaged in doing all the good in his power to the souls and bodies of men. From pure love to the souls of men, he gave up every worldly prospect and profession, and submitted to a life of the utmost self-denial, and toil, and danger, and anxiety. With what activity and zeal he laboured for the souls of men, we need no other evidence than the great and rapid success of his ministry. For close application and activity he was indeed noted from his early youth. When he studied under Finnian, every night on which it fell to his share to grind the corn with the *quern* or hand-mill, he did it so expeditiously that his companions alleged that he had always the assistance of an angel in turning the stone, and envied him much on that account. His future life is marked with the same close application and diligence. He slept little, was never idle, and never employed about any thing that was useless.

In a life so busy, and by a soul animated with zeal for the glory of God and the salvation of souls, he hath shown how much may be accomplished. His zeal, like that of the *ministers* above, was indeed *a flame of fire*; strong, active, penetrating and cheering. It not only moved him to devote his life to God, but to fill every moment of that life with labour and action: insomuch that with watching and praying, and the discharge of the other various parts of his ministry, he lived, to all the purposes of such a life, more in one day than ordinary pastors perhaps in many weeks or months. It is not by sitting still, and going through set exercises, at stated times, that ministers can hope to make conversions. Columba did not so make his. Unweariedly and incessantly we find him going about, through his immense charge or diocese, from house to house, and from kingdom to kingdom; and wherever he is, every word, every deed, proclaims the faithful minister, diffusing every where the blessings of the gospel, establishing grace in souls, and peace in families.

It has been already observed, that the saint

had always something suitable to say to every person, of every age and condition. Yet he seems to have paid the most particular attention to the young; well aware of the importance of early piety, and of the greater probability of succeeding in his endeavours to impress a sense of religion, when he had to work on tender souls. The young therefore he regarded with peculiar care; encouraged them to come to him on all occasions, and to share in his instructions; prayers and benedictions. Even before they were capable of learning, he wished to cultivate their acquaintance and to conciliate their favour, by the most endearing tenderness and condescension; that by having their affections pre-engaged, he might afterwards the more easily convey his instructions. Hence, when the saint makes his appearance, the little children rejoice to see him, and they run to meet him; and he embraces them and takes them in his bosom. If only the elder children of the family should be presented to him, he would say, Have you not some that are younger than these? I wish to see them. They are all sent for, and little *Eachan Bui* (Fair-haired

Hector,) when he saw the saint; ran up to him, and laid his head on his bosom. The saint affectionately kissed him, blessed him, hoped he would survive his father, and afterwards leave children to succeed him. How amiable is the saint when thus courting the affections of children! How lovely is old age and holiness thus delighting to associate themselves to infancy!

As the happiness of multitudes depends on the temper and character of those who are destined to fill the higher ranks of life, he attended more especially to such, had them often with him, endeavoured to impress their minds with a just opinion of worldly greatness, and to inspire them with the love of peace; the source of long life to themselves, and of happiness to those about them.

By this I mean not that Columba had any respect of persons in any of his sacred ministrations. In what related only to the individual, and did not affect the interests of society at large, the souls and persons of the lowest shared in his labours and concern, as well as those of the highest. The family mentioned above, in which he spent a day of

fasting and prayer, with a view to establish peace in it, and about which he was so anxiously concerned, that his soul went on with the intercession of the day during the sleep of the night, is mentioned to have been of the lower rank or plebeian order.

HIS LOVE OF PEACE.—Columba indeed, like a true minister of the Prince of Peace, and of that Gospel which proclaims it, laboured for nothing so much as to bring this blessing not only to families and to individuals, but even to kingdoms. In the great council of Drimceat, already mentioned, he mediated so effectually between the Scottish and Irish kings, that both agreed to refer their respective claims to his own decision. This he modestly, and perhaps wisely, declined, that he might not incur the displeasure of either, but persuaded them to refer the matter to Colman the son of Comgel, a man “well versed in sacred and profane literature, and especially in the antiquities of Ireland.” The decision on this point was, that this province belonged to the king of the Scots, by right of inheritance, but that he should pay

tribute for it to the king of Ireland. A remission of the tribute paid by the Scottish king was afterwards obtained by Columba. His great influence was in like manner exerted in preserving peace between the Scots and Picts, and in composing their differences, when any difference arose. Equally respected by both, we find him going backwards and forwards from the one court to the other, always zealous and always successful in his endeavours to prevent or terminate the dire calamities of war. Thus, by his great influence, he often saved a torrent of bloodshed both in Scotland and Ireland. The same deference was paid to his counsels in both kingdoms, and the most momentous affairs often referred to his decision. Cairbre, the son of Lugid Lamdarg, missing a stroke aimed at a stag, killed his brother; which gave rise to a violent contest between him and a remaining brother, about the inheritance of the one that was killed. In vain did the king and clergy of Ireland attempt to settle the difference. The contending parties, however, agreed to refer it to the decision of Columba. They accordingly came, with a numerous train to

Iona, where the saint reconciled them, and saved Ireland from a civil war. Happy would it be for every age if the quarrels of kings and kingdoms could be settled, as they were then, by being referred to such an umpire.

There was nothing about which Columba was more anxious, or in which he was more successful, than in maintaining peace in all the churches and religious societies under his care; nor was there any thing that seemed to give him so much concern as the apprehensions which he had that this peace might one day be disturbed, by such foolish disputes as those which afterwards took place concerning the feast of Easter. Columba however maintained the peace of the church in his day, and with his dying breath left it in charge to his disciples to have peace among themselves.

How ardently he loved peace may be inferred from its having been one of the three things which, on a particular occasion, he is said to have solemnly asked of God, at *Tulach nan Salm* (the Hill of Psalms.) The first was, that he might never refuse any person in a

reasonable demand, lest this should hurt his usefulness : the second, that the love and zeal which he had for God in his heart should never be abated : and the third, that all his friends and relations might live in amity and peace among themselves ; and, if at any time they should not, that God would rather punish the fault himself than allow them to hurt one another.

But this love of peace in Columba never hindered him from excercising the strictest discipline and order ; well knowing that without this no lasting peace could be maintained. He admonished and reproved with freedom, and when the case required it, with sharpness. If that did not serve, without any regard to persons, he proceeded to higher censures. Thus, at the hazard of his life, he excommunicated some of the nobility of the kingdom (the sons of Connell), after having first admonished and reproved them to no purpose. Nay, when he saw no prospect of their reformation, after every mean of reclaiming them was tried, he seems to have thought it mercy to their own souls, as well as to society, to request of God, if he had no purposes of mercy

in reserve for them, to shorten the time of their doing mischief, and to check, by his Providence, the evil which could not be restrained by either law or religion.

These cases, however, were very rare, and extremely desperate, in which we find the saint proceeding to this last appeal.—John, one of the excommunicated sons of Connel, continued to persecute and harass the good, and to live by rapine and plunder. Thrice had he robbed the house, and carried off the effects of a worthy hospitable man, who used to lodge the saint whenever he came his way, On the third time Columba met him as he was carrying off his booty, and earnestly entreated him to leave it. He followed him all the way to his boat (which lay at Camus in Ardnamurchan), and even waded after him into the sea with his fruitless petitions. The plunderer and his company (which seem to have been of much the same cast with his followers on a former occasion, when one of them attempted to kill Columba) scorned and laughed at him. The saint at length, lifting both his hands to heaven, prayed to God to glorify himself by avenging and protecting his people. He then

sat down on an eminence, and thus addressed a few who were along with him—"God will not always bear to have those who love and serve him to be thus treated. That dark cloud already forming in the north, is fraught with this poor man's destruction."—The cloud spread—the storm arose—and, between Mull and Colonsay, overtook and sunk a boat, which no doubt the greed of plunder had too deeply loaded.—His fate, though just (so concludes with a tender concern the chapter,) is much to be lamented.

HIS ATTENTION TO DISCIPLINE.—If Columba was attentive to keep discipline and order among his people, much more was he solicitous to do so among his clergy. He seems indeed to have had nothing more at heart than to promote the purity and usefulness of the sacred order, and therefore he paid always the strictest regard to whatever related to their ordination and discipline. He appears to have been not only careful to examine into their talents, morals, and earliest habits of life, but even anxious to know if they were born of pious parents. He might

probably reckon on something of the nature of the stock being communicated to the scion, as well as on the effect of good example, early discipline, and timeous instructions in piety. On this last account he was particularly anxious to know if the mother, who has the first moulding of the soul in the cradle, was herself truly religious and holy.

Whenever he discovered any young persons of parts and piety (in doing which he shows great penetration) he was particularly careful to cherish them himself, to recommend them to others, and in due time to promote them, when their parts were well cultivated, and their piety well proved. He himself "was from his earliest years inflamed with ardent zeal to attain to Christian perfection," and he reckoned piety in youth to be the best, if not the only security for sanctity and usefulness in riper years.

Of how much importance he thought it to have churches supplied with such pastors as had been distinguished for their early piety, appears from the earnestness with which a short time before his death he recommended to his successor the care and promotion of a

young man of whom he had justly, on this account, conceived the highest hopes.—“Take particular heed, I beseech you, Baithen, to what I am now to say to you. After I shall be with Christ, which I earnestly look and long for, a youth of parts, piety, and study, named *Finten*, will readily come over from Ireland, and make one of your monks. But I beg you may not detain him here. Let him be the father of a monastery in Leinster, where he will faithfully feed the flock of Christ, and lead very many souls to glory.”

When any probationer had not turned his attention to the ministry till he was far advanced in life, and consequently wanted those advantages which early habits of study and early devotedness to the sacred office might furnish, or when the character or qualifications of such were any way doubtful, he was remarkably cautious of receiving them, till they were long tried, and gave satisfying evidences of their fitness.—A man of this description came to him one day from Connaught, requesting to be put in orders. The saint, after some questioning and examination, seemed rather desirous to divert him from his purpose,

however well he might have thought of his intentions. With this view he set before him the strictness of his monastic *rule*, and all the hardships and labours to which the sacred life was subject. The candidate heard them all without being the least staggered. Be it so then, says Columba: but before I administer the vows to you, I require of you first to spend seven years of probation in a monastery to which I shall send you; that of Acha-luing in Ethica.

As he was thus careful himself about the piety, parts, preparation, and views, of those whom he admitted to the sacred office, so was he much grieved, and moved with uncommon indignation, when he heard of any unworthy person having been ordained or admitted to the ministry by another. Being one day informed that *Aodh du' mac Sui'ne*, a man of high descent, but a regicide, long inured to crimes, had professed to change his mode of life, and had been afterwards admitted into holy orders, he uttered the following dreadful sentence, which Adomnan delivers as a prophecy, and says it was all fulfilled.—“Perish the hand which *Finchan* laid upon

that cursed head, and let it be dead and buried, while himself is yet alive. As for *Aodh*, he will return to his former course of life, as the dog to his vomit, and be killed (as he did kill) by the edge of the sword."

To preserve the purity of his monks, and indeed of all good men, he taught them, as a matter of the highest consequence, to avoid as much as possible the company and conversation of the wicked, when their character was such as did not afford any prospect of their being reclaimed. His own practice was to have as little intercourse as possible with such, any further than necessity or piety required. Observing one day a man of this hopeless stamp about to land on his island, he immediately sent Dermit with orders not to allow him to set foot on the isle, but to send him instantly back to Mull. On the other hand, he so strongly recommended the company of the good, and urged so much the advantage of having them always for associates, that he ascribed Cormac's want of success, in an undertaking of great importance, to his not taking with him a man of much piety who wished to attend him. The zeal of Columba's dis-

ciples to discover unknown countries, in which they might propagate the gospel, was noticed before; and for this zeal none was more distinguished than Cormac, whose voyages into the ocean are often mentioned by Adomnan. Indeed all of them seem to have the same spirit. One of them (St. Mochon) being urged by his father to remain in his native country, replied, " You are indeed my father, but the church is my mother, and wherever I can reap the best harvest, and do most service to the cause of Christ, that I consider as my country."—*Odonell.* iii. 24.

After what has been said, it is almost unnecessary to add, that none ever showed greater affection and regard to such of the sacred order as lived and acted according to the spirit of their office. To them he seldom or never speaks without using the most tender and endearing names of brother, son, or child, or blessed, or some other expression of the same amount. But when he heard of any of them being openly profane, or formal and hypocritical in their profession, or inattentive to the authority, dignity, and gravity becoming their sacred character, or countenancing

and giving their presence to vain and idle amusements, though they should not otherwise share in them, he failed not to denounce against them, above all sinners, the heaviest judgments of heaven. Such was his sense of the sanctity of the office, his love for the souls of men, and his zeal for the service of God, that he could never see an unworthy person in this office, without expressing the strongest indignation. Seeing once an unholy priest officiate in celebrating the Eucharist, though he was not within his jurisdiction, he could not help being moved so far as to cry out—Ah! what a combination of clean and unclean things is here! the symbols of the sacred oblation of Christ administered by wicked hands.

HIS MEEKNESS AND BENEVOLENCE.—It would be doing great injustice to the character of Columba not to observe, that though his zeal, at some rare times, was thus moved with indignation against enormous vice, or clerical profaneness, yet he was habitually a man of great meekness and sweetness of temper, who had brought all his passions to

subjection, and ruled his tongue by the strictest reins. This, if we had no other evidence for it, might easily be inferred from the general esteem and regard of all ranks for him, especially of his monks and servants. This general love and regard is seldom procured by the severer virtues, or even by good offices alone; they must be accompanied by the softer graces of affability, meekness, condescension, and tenderness. For, though we may give our esteem to the former, we give our love only to the latter; and these Columba possessed in a very high degree. All persons, rich or poor, who had occasion to see him, or even to solicit him, in regard to the concerns of soul or body, were sure of being received with a tender and cordial embrace, of being treated during their converse with every possible mark of benevolence, and dismissed with the most affectionate farewell and benediction. Every caution which a deep concern for their welfare could suggest, he would give before he could part with them: “This day I beseech you, my son, take not the straight course to Ethica, but rather sail round by the coast and small islands, for there

are some whales in the channel, and I cannot think of your being in fear or danger."

Indeed, the near interest which Columba took in every thing that concerned his friends was so great, that he himself considered it as a frailty. This amiable virtue, he thought, might carry off his attention too much from the contemplation and pursuit of divine and heavenly objects. For, even when out of his sight, his friends and acquaintance were always present to his mind; insomuch that if the wind but changed, he considered how that change might affect them, and consequently how he should pray or praise in regard to them. "Fourteen days now has the wind been from the north since Cormac left us. The danger to which he is driven, far beyond the reach of land, must surely be extreme. Let us, my brethren, go all to the church, and earnestly intercede with God in his behalf." There, with bended knees and weeping voice, he prays to Him who rules the wind; and when it changes he gratefully returns to render thanks.

Towards his monks he always behaved with such meekness and love, as endeared

his person to them so much, that any of them would willingly save his life at the expense of his own, (of which an instance has been already noted,) and perform whatever he desired, though at the hazard of perishing in the attempt. When he addressed them, it was always with the compellation of "brethren," or "children." When any of them offended himself, he forgave them; when any of them offended God, he prayed for him. His affection for them indeed was so great that he could hardly deny them any request, even the most unreasonable. When two of his monks, on a certain occasion, wished to know the cause of that wonderful joy which they perceived in his countenance, he strongly, but softly, checked their curiosity, and expressed his extreme unwillingness to disclose what he wished to keep secret.—"Depart in peace, I beseech you, and do not urge me further about this affair." They clung to his knees, they wept, they humbly entreated him to comply.—"I cannot see you so sad, because I love you (said he) and will tell you, in the confidence that you will not, at least in my lifetime, reveal it." Is not this the picture

of a meek and tender parent, with his little children around him?

Even his domestics, or working monks and servants, he generally addressed by the tender compellation of “little children,” and instead of reproofing them for any fault which did not proceed from design, would rather excuse and comfort them. One of them being ordered one day for Ireland, allowed the tide to carry away the leatheren bottle (which he had for holding his milk) while it was steeping within the sea-mark. His master saw his concern, and said to him—My brother, be not concerned; to-morrow, when the tide returns, we may probably find the bottle.*

* Bottles were then made of leather, as in other places in ancient times. Yet it appears from Adomnan (ii. 34.) that they had then some glass utensils, as he mentions the breaking of a glass cup used for drinking. How they vitrified their walls in a much earlier period is more inexplicable. An inquiry into the state of the arts in the Highlands, in ancient times, and into the causes of their decline afterwards, would afford matter for much curious investigation. The inquirer would probably meet with many facts that would lead

Towards Dermit, especially, his pious and constant attendant, he discovers on all occasions rather the affection of a parent, than the authority of a master. With what tender concern, for instance, does he hang over his bed when he was thought at the point of death, and how earnestly does he request of God to heal and spare his servant Dermit, as long as he himself should remain in the present world. His prayer was heard; and for at least thirty-four years, to the honour of both, he and Dermit lived together, and we may believe that death could not long divide them.

Every part of Columba's domestic character is marked with sensibility and tenderness. Even in the necessary labours imposed upon

to suppose the population and civilization of the Highlands to have been in very ancient times superior to what they are even at present. It is at least 1500 years since a royal palace in Argyllshire, called Beregonium by historians, and *Baileenrigh* (the kings town) by the natives, ceased to be the residence of kings; yet, within these few years, a man who had been casting peats beside it, alighted upon the pipe by which the water had been conveyed under ground to the citadel.
See *Stat. Acc. of Ardchattan.*

his monks, his feeling soul took a share, and ministered to them every consolation in his power. For this purpose would he visit them at their work, carried in a wain or wheel-carriage,* when by reason of age or infirmity he could not go otherwise; so that their joy and happiness in his service was by themselves confessed to be greater than they could express by language. From the toil of the day they always returned home cheerful and glad at night, and from the love which they bore to their master, they felt not the weight of their burden. “There is something,” said one of the oldest of them, “which makes me so happy and glad, that even when I am bearing this burden I do not perceive the weight of it.”

* Adomnan has occasion to make frequent mention of chariots or wheel-carriages, and mentions it as miraculous, that Columba had travelled in one for a whole day without the wheel’s having fallen off the axle, although, by neglect, it had not been secured by the axle pin. It is to be regretted that Adomnan gives only thus some incidental hints of the state of society in the time in which he lived. From these, however, it appears that there has been a great falling off at a later period.

For the monks of other monasteries, even the most distant of his jurisdiction, he had the same tender regard, entered deeply into their joy or sorrow, grieving when they were grieved, and rejoicing when they rejoiced. On a certain winter's day, which was excessively cold, the saint was observed to be in the utmost distress, and even to weep bitterly. His servant, Dermit, took the liberty to ask the cause of his sorrow, and got the following answer:—"It is not without reason, my child, that I am this day so sad. My monks in *Durrough* are, at this inclement season, sadly oppressed by Laisran, who keeps them at hard labour to build him a larger house."—Soon after he learned that Laisran had relented, and put a stop to the work till the weather should be milder; upon which he rejoiced exceedingly, communicated the glad tidings to his brethren, and blessed the relenting heart of Laisran.*

* Of what sciences were taught in Iona, besides divinity, we have no particular account. But as Columba was himself well skilled in physic, we may believe that he would not fail to teach his disciples a science that would contribute so much to their use-

The tenderness and sensibility of Columba were indeed exquisite, and easily interested him not only in what concerned his friends and domestics, but any part of the human

fulness. The *Olla Illeach*, and *Olla Muileach*, the ancient and famous line of physicians in Ilay and in Mull, must no doubt have derived their first knowledge from this seminary. I had from Major MacLachlan, in the neighbouring island of Luing, a MS. in the Irish character and language, on the subject of medicine and surgery, which appeared, from being compared with Astle's specimens, to have been of a most remote antiquity, and it is most likely that it was written by some of the learned men in Iona. That they studied the laws, customs, and histories of nations is plain, from their having been the persons whom Aidan carried with him to the council of Drimkeat, to vindicate his title to his Dalriada (upwards of 100 of them, according to *Odonellus*, iii. 2. having accompanied him for that purpose,) and also from the claims of the rival kings having been referred to St. Columba, and when declined by him to St. Colman Eala, who has the character of having been "well versed in sacred and profane literature, and particularly in the antiquities of Ireland." How well they studied the languages appears from the excellent Latin of Cumin, and of Adomnan, who discovers also his knowledge of Greek and Hebrew; and wrote a geography of the Holy Land.

race however distant. One evening, as one of the monks came to speak to him after grinding the corn, he observed his master's countenance (which always used to be serene, cheerful, and pleasant) so full of terror and concern, that he ran hastily back, greatly alarmed, and unable to account for so extraordinary and unusual an appearance. After a little time, however, he took courage, went back, and requested to know the cause. The saint told him that he had just learned that a city of Italy was destroyed by lightning, by which above 3000 souls had perished.

To those who were nearer hand, Columba gave more substantial proofs of his regard than outward signs. He discharged every social duty with the utmost care, doing good to all, and giving cause of offence to none. His caution in this last respect was extremely great. His monks had one day cut some stakes and wands to repair their houses, of which, perhaps, the sides as well as roof were made of wicker, or wands woven on stakes.*

* Such houses were afterwards plastered with clay, and made no uncomfortable habitations. Adomnan mentions that a celestial light was seen to dart through

The possessor of the ground from which they were taken was somewhat displeased, although such things were at that time, and for ages after, considered as no man's property, and indeed of no value in a country over-run with wood. Yet the saint, when he heard of it, could not bear to have any man offended, and therefore immediately sent him a valuable present of barley for seed, and to enhance its value, and show his benevolence, he sent his benediction along with it.

In every shape, indeed, his benevolence exerted itself towards all within his reach, and moved him to compassionate alike the souls and bodies of men. If they were in

the key-hole of a house in which Columba had been privately praying; from which it may be inferred that the house had no other chink in it, otherwise this would not be particularly mentioned. The reason that we see so few remains of buildings prior to the use of lime, is, because many of them were constructed in this manner. Some buildings however of very remote antiquity were built in the most sufficient style. The walls of one of these erected on the promontory of Kintyre, are above eleven feet in thickness; for what purpose it is difficult to say.

prison, he visited and comforted them; if in bondage, he redeemed them. Silver and gold, it is true, he had not often; but what he had he cheerfully gave away. A valuable spear, embellished with ivory, is the price of one; and restoring the sick master to health is done on condition of obtaining release to another: contrary to his usual practice of giving his trouble, skill, and medicine freely.* For, whenever he heard any was in sickness, he not only visited him, and prayed for him, and that too with such tender emotion as showed how much his heart was affected, but also administered medicines, with which he often sent messengers as far as other kingdoms.

When the ailments of his patients were of such a nature as to allow them to travel, he encouraged them to come and stay with him,

* When the rich, however, chose to make him presents on this account, he did not refuse them. We find one of the kings of Ireland, on the recovery of his son, rewarding Columba with 30 head of cattle; and another of them, on a similar occasion, makes him a gift of lands for building and endowing the monastery of *Drim-cliabh.* *Odonell.* i. 56, 60.

that he might be the better enabled to understand their diseases; and that, if he could not restore them to health, he might at least prepare them for dying. The value of an immortal soul, capable of everlasting happiness or endless misery, he knew to be inconceivably great; and the right improvement of the few precious moments allowed by Heaven for its probation, to be a matter of unspeakable consequence. If, therefore, he might help any one whose moments of grace had not yet expired, to form one good purpose, perform one good deed, or if he could excite one pious sentiment in their soul, he knew it would be of more value than if he could give them a kingdom. Such opportunities, therefore, as conferred the power of doing this, he eagerly sought for; and when the duty of residence (with which he seems unwilling to dispense but when the reason was great and urgent) did not permit his going from his charge at home, he wished to have those who approached near their end brought where he was.—“ Go (said he to two of his monks) to the cell of *Diun*, at *Lochava*, and tell *Caitlan* to make no delay in com-

ing hither. Cailtan came, and the saint told him, that as he understood his life was near a close, he wished to have him with himself, that, as a lover and friend of his soul, he might help him to finish his course with the greater comfort.

HIS HOSPITALITY.—Such was the hospitality of Columba, that, without being sent for, any one might come, and assuredly rely on being made welcome, not only for days, but for months or years, if this were to do him service. Two strangers, on a certain Sabbath day,* cried on the other side of the little frith that separates *Hy* from Mull. Make haste, said Columba, and bring the

* Perhaps the circumstance of its being the Sabbath day, is mentioned in order to show that Columba preferred the exercise of mercy to the observance of a positive precept; as he himself set so strict an example of observing the Sabbath, that when he travelled, he always remained wherever the sun went down upon him on Saturday evening, till it rose on Monday morning. (*Colgan*, p. 410.) Without a due observance of the Sabbath, small must be the influence and effect of religion.

strangers over. They came; the saint saluted them; and having inquired into the cause of their coming, they told him that they came with an intention to remain with him during that year. The saint probably perceiving that their state of health would not permit them to live so long (as he hinted to some others), recommended to them to enter into the number, and to commence the life of monks. They did so, and died within the space of a month.

Hospitality, in a country thinly inhabited, and in a rude state of society, is a virtue of the first order. Columba therefore recommended it strongly by his preaching, and enforced it by the sanction of promises and threats, but more especially by his own example: without which the preacher must always preach in vain. Besides, Columba's manner of discharging this duty, and his attentions to his guests, were such as greatly enhanced the merit of the performance. Before the guests have yet arrived, he orders the water to be got ready for bathing their feet, to refresh them after the fatigues of the journey; and, like a true minister of that reli-

gion which prefers mercy to sacrifice, he dissolves even the solemnity of a fast, for the sake of discharging the duty of hospitality to the weary and hungry traveller.*

Columba's own regard to hospitality, and its vast necessity and value in such places and times, may account for the high indignation which a man of so meek and mild a spirit expressed upon an occasion on which its sacred laws were most atrociously broken, and the crime complicated with murder. Taran, a Pictish exile of noble descent, was anxiously recommended by the saint, for a few months, to the care of a powerful man in Ilay, of the name of Feradach; who, instead of protecting as he promised, ordered him, after some few days, to be put to the

* This fast is said to have been on the 4th day of the week (or Wednesday), and called "the customary fast;" whence it appears that they kept on this day a weekly fast; a practice which, Colgan says, continued in the Irish church till the beginning of last century when he wrote. The day observed by the Romish church was Friday. Adomnan calls the days of the week by their ordinal number after the LORD's day; not by their Roman names. Adomnan i. 26.

sword. The saint, who probably considered himself as accountable for the exile, soon heard of his having been murdered by Feradach, and thus gave vent to his emotion:—“ It is not to me, but to God, that the poor unhappy man hath lied. His name shall be blotted out of the book of life. It is now midsummer, and in autumn, before he shall have tasted the flesh of his hogs, after they shall have fed upon the nuts, he shall suddenly die, and suffer the just reward of his crimes.”—Feradach hoped to belie the prophecy, by procuring the earliest nuts, and killing a boar which ate of some of them before the usual time. But on the very day, or rather at the very instant when it was just brought to him, and when he thought to have tasted of it, according to Adomnan, he fulfilled the prediction.

This, and one or two similar denunciations in the life of Columba, will be ascribed by some to a prophetic impulse, and by others to a spark of passion, struck, even out of a sanctified heart, by the collision of a very strong provocation. Accordingly, some will perhaps place them to the score of merit,

and others to that of defect or foible. I shall only observe, that whatever may be thought of these instances, Columba's ordinary and habitual frame of spirit was of the most placable and forgiving nature. Few, if any, ever gave him more trouble or opposition than the Pictish priest, or *Druidh*, Broichan. Yet when he heard, as he travelled near his place of residence, that this man was thought to be a-dying, he made all possible expedition to heal him. And though it is well known that the bards, in Columba's time, were become a nuisance to society in general, and extremely adverse to the views of those who propagated the Christian religion, yet at the great council of *Drimceat*, when all the other members unanimously agreed upon their being put to death, and an end being put to the order, Columba alone interceded in their behalf, and by his great influence the bards were saved.

When the injury or provocation was directly offered to himself, he was equally ready to forgive, and even to return his enemies good for evil. A thief had gone from Colon-say to Mull, with a view of carrying away

some of the saint's property on a small adjoining island. Before he could get off, he was discovered, apprehended, and brought to the saint, who thus addressed him: "Why do you thus go on in the practice of stealing your neighbour's goods, and breaking the commandment of God? For the future; come to me whenever you are in need, and you shall have what you have occasion for."—At the same time he ordered some wedders to be killed and given him, that he might not return empty to his poor family. And learning soon after that he was not likely to live long, he ordered a fat mutton and six measures of corn to be sent to him; which, as he died about the time in which the supply arrived, served the occasion of his funeral.

It is only in those cases in which sinners were past all hopes of reformation that Columba gave them up: and even then, his severe sentence might be uttered as the last effort of a gracious spirit to rouse and to reclaim them. If after all, sinners went on and died impenitent (an event which we cannot suppose his threatenings would hasten) no man could be more grieved. The severest

groans that ever broke from his heart, were those to which he gave vent, when he heard of sinners having died in their impenitence.

But when any person repented of his sins, none could possibly show more regard and tenderness. On the top of the eminence above his monastery, Columba sat one day, looking out most anxiously for the appearance of a sail from Ireland. Dermit was near him; and to him he expressed his concern at not seeing a vessel which he expected to arrive on that day, with a man who had fallen into some grievous sin, for which he now laboured under the sincerest sorrow and repentance. Dermit soon after told him that he perceived a sail making towards the port. Then, said the saint, let us quickly rise and meet the penitent; for Christ himself receives the penitent. Fechnus landed; Columba ran to embrace him: mingled his tears of joy with the tears of sorrow shed by the other, while he thus addressed him: " My son, I beseech thee take comfort; the sins which thou hast committed are forgiven; for it is written, *A broken and a contrite heart God will not despise.*"

HIS CHARITY.—In speaking of the benevolence and tenderness of Columba's heart, we must not omit his charity in relieving, and procuring relief for the needy, by every method in his power; besides praying for the blessing of God to increase their store.

In one of the accounts of his life, published by Colgan, we are told, that after he had erected the monastery of Durrough, he ordered a hundred poor persons to be served with victuals every day at a certain hour, and appointed an almoner for that purpose. One day a mendicant came to apply for a share of this charity, but was told by the almoner that he could have nothing, as the appointed number had been already served. He came the second day, and was told in like manner that he was come too late, and that for the future he must come earlier, if he expected his share of the charity. The third day, however, he came as late as before, and when the almoner gave him the same reply as formerly, he bade him go and tell from him to the abbot that he ought not to limit his charity by any precise rules which God had not prescribed, but always to give while

he had, in whatever number, time, or manner, the poor should apply to him. Columba, upon receiving this message, ran hastily after the mendicant, who had then assumed a heavenly form; which gave him to understand to whom he was indebted for the counsel. From that day forward he laid aside his rules, and gave to all objects, at all times, provided he had any thing to bestow. If at any time he had not, his tears would flow, till God enabled him to relieve their wants. Hence, adds the writer, he was esteemed, what he really was, the common father and patron of the poor and needy.

Next the salvation of souls, the object which most engaged the heart of Columba was charity. St. Mobith, who had just built a church, brought St. Ciaran, St. Kenneth; and St. Columba to see it, and desired each of them to say with what things he would have it filled, if he had his wish. Ciaran, who spoke first, said he would wish to have it filled with holy men ardently engaged in celebrating the praises of God. Kenneth said his wish would be to have it filled with sacred books, which should be read by many

teachers, who would instruct multitudes, and stir them up to the service of God. And I, said Columba, would wish to have it filled with silver and gold, as a fund for erecting monasteries and churches, and for relieving the necessities of the poor. And to you, said Mobith, God will give the power to do what you now wish to perform.

Even Baithen, who had so much of the spirit of his master, thought that Columba sometimes rather exceeded in the exercise of alms-deeds, or charity. One day as the reapers were employed in cutting the corn, Baithen came home before them to see if their victuals were ready, and was much dissatisfied at finding that Columba had given to the hungry the most of what had been made ready for the reapers. But his master, with a mild and tranquil voice, told him that God would repay with interest whatever was given away for his sake, and that he would find that what remained would, with God's blessing, be enough to satisfy the reapers.

Of all Columba's virtues, indeed, none was more conspicuous than charity. He never saw any man, in any distress, without doing

all he could to relieve him; and nothing grieved him more than to see a rich man void of charity to the poor; an evil which he laboured so much to cure, that on one occasion we find him refusing to partake of a rich man's entertainment, till he brought him to a sense of his sin in this respect, and to a promise of amendment.

His detestation of avarice is strongly marked by an incident recorded by Odonellus. Two mendicants, the one noted for his careful, the other for his dissipated turn of mind, applied to him at the same time for charity. To the first he gave a little money, but to the last a great deal more. Some who were with him at the time, expressed their disapprobation at his giving most to the one who, in their opinion, was the least deserving. Columba desired them to inquire what use each made of what he gave them. They did so, and found that the first, who happened to die immediately after, had put up what he got with ten pieces of gold which he had sewed in his garment; while the other had taken the first opportunity of spending what he had got, and giving all about him a liberal share of what he had purchased.

In any of the sacred order, especially, he was so shocked at seeing a want of charity to the poor, or that avaricious and tenacious turn of mind from which it springs, that this made one of the rare provocations, which, as already observed, made him lose the calm tenor of his soul, and, for a moment, give place to the feelings of an indignant spirit.—“*Gallan, one of the clergy of your diocese,*” said he to Bishop *Colgion*, “I understand is just now dead. His heart was hard and avaricious; and his soul is now with devils.”

On the other hand, he showed the highest regard, and gave the warmest commendation, to every person of distinguished charity. “Here,” said he on a very public occasion, “is the gift of a rich man who has mercy for the poor; and therefore, mercy shall eternally reward his bounty.” He was particularly delighted when at any time he discovered a high degree of this amiable virtue in a man of mean or ordinary circumstances.—In the inland parts of Scotia,* says Adomnan, lived

* When Adomnan wrote, Scotia or Scotland was one of the names for Ireland, which afterwards caine

Colum Coilrin, a smith by occupation, remarkable for his virtues, and above all, much given to alms-deeds and charity. In an advanced age he died; of which Columba, having got immediate notice, thus spoke to those who were with him at the time: “ Happy man! who, with the labour of his hands, hath obtained from God such eternal rewards in heaven; for, whatever he could make of his trade, that he gave to the poor in charity. And now his soul is conducted by the holy angels to the glory and joy of the celestial paradise.”

Compassion, indeed, was so strongly marked on the soul of Columba, that he was disposed, on all occasions, to exercise it, not only to his own species, but to every creature under heaven. Some person had once the presumption to request of him to bless his dagger. “ God grant then,” said the saint, “ it may never shed a drop of the blood of either man or beast.”

to be appropriated to this country, when the Scottish nation had attained to considerable power in it, after their return from Ireland, into which they had been driven by the Picts.

The following incident will further illustrate this part of Columba's character: A crane had one day taken its flight across the seas from Ireland, and, by the time it drew near the shore of Iona, was so spent that it was obliged to alight in the water. The saint foresaw that this was likely to be its fate, and had already ordered one of his monks away, though it was at the most distant part of the island, to take up the poor bird, and save its life. "Bring it (said he) to the nearest house, feed it, and take all the care you can of it for three days, till it be well refreshed, and recover its strength, so as to be able to cross the sea again to its native home." The monk obeyed, and the saint was thankful.—"For this act of mercy and hospitality, may God command on thee his blessing, my dear brother."—"What a beautiful picture (says the late editor of Adomnan) have we in this chapter of the benevolence of Columba!"*

* Pinkerton in Ad. i. 49. The title of this chapter in Adomnan is "Of a certain circumstance which, though small, ought not, I think, to be overlooked." —Pity if it had, for it is owing to those softer tints that pictures charm us.

Another incident of the like nature occurs in the account which we have of the transactions of the saint's dying day. He had been to see and to bless the provision of his monks, from whom he was on that day to be taken away. On his return to the monastery, he sat down on the way to rest him. His old white horse, which used to carry the milk vessels betwixt the monastery and the fold, observed him, came where he was, reclined his head upon his breast, and, as if sensible of his master's near departure, began to express his grief by groans, and even tears. Dermit offered to turn him away, but the saint forbade: "Let him alone (said he) let him alone, for he loves me, and I will not hinder him on this occasion to drop his tears in my bosom, and show the bitterness of his grief. To thee God hath given reason; but see, (that they might not be despised) he hath planted affection even in brutes; and in this, even something like a prescience of my departure. Now, my faithful and affectionate friend, be gone, and may you be kindly cared for by Him who made you!"

HIS CHEERFULNESS.—It deserves to be noticed, as a matter very congenial to this candour of soul, that Columba is said to have forever maintained a cheerfulness of countenance, and an angel-like aspect, which strongly attracted the love of the beholder, and at the same time showed how much his soul was filled with that heavenly joy which is the fruit of the SPIRIT, and the present portion of the genuine sons of God. Some may perhaps think that the austere and mortified life which Columba led was inconsistent with this cheerfulness of aspect and joy of spirit. But if we make a due allowance for the difference of the times, the force of this objection will entirely be removed. His sleeping on the bare ground, for instance, with a stone for his pillow, was no extraordinary mortification for a monk, when the luxury of the rich could afford, perhaps, but a little straw.* Besides, it was prudent for him to inure himself from choice to those habits of life at

* Feather beds, however, were not at that time unknown. That of Roderick, king of Strath-Clyde, is mentioned. *Plumatiuncula; lectulus plumis conferatus.* *Du Cange.*

home, to which he must have generally submitted from necessity when he travelled abroad. The life of Columba was indeed mortified and self-denied, but had in it nothing irrational or unmeaning ; nothing that looked like superstitious penance, or tormenting himself with unmeaning hardships.

Accordingly, one of his biographers observes, that notwithstanding his austere and toilsome life, by which he was much spent and extenuated, yet he was comely in his dress and outward appearance, of a florid countenance and cheerful aspect ; insomuch that he looked like one who lived in a nice and delicate manner.

Useless and ostentatious austerity he avoided himself, and disliked in others. Hence, we find him sharply reproving a person who, by way of doing penance, affected to impose upon himself hardships which neither God nor his spiritual guides required. He looked upon every part of religion as a pleasure, and practised it from choice, not as an imposed task or burden. No wonder then if it filled his heart with joy, and his countenance with gladness, for this is always its genuine effect

on every one who rightly understands its doctrines, and sincerely obeys its precepts. This is, besides, the most effectual means to recommend our holy religion to others who are yet strangers to its power. Yes, cheerfulness is, indeed, *the beauty of holiness*, and contributed no doubt to Columba's acceptableness and usefulness, in conjunction with his affability, tenderness, and lowliness of mind; for lowliness of mind or humility shone in the character of Columba as much as any other quality, though he did not at any time affect or make a show of it.

HIS HUMILITY.—He was not only easy of access to all who came for either charity or instruction, as also affable and cheerful, as became one who was filled with so much inward joy, but so humble as to condescend to the meanest service by which he could do good, and to take a share in grinding the corn, and other manual labour of the monks. The preference to which he was entitled he never assumed, being always disposed to think less of himself than of others.

The greatest saints are always the most

humble : a truth of which this man is an instance ; although he had more temptation to pride than most men of his own or any other age. Courted, visited, and loved by all the petty kings and princes of Scotland and Ireland ; revered and almost adored by the great body of their people, who crowded the roads where he travelled, and brought their gifts to entertain him where he lodged ; obeyed by armies of monks in both kingdoms ; and his company sought after by their bishops and abbots, who, without any mark of envy or emulation, acknowledged his vastly superior merit — what fuel was this to inflame his pride, if the last spark of it had not been quite extinguished ! But we find Columba the same meek and lowly man to the very last, and so little uplifted with all the honours that could be done to him, that upon an occasion on which a whole country poured out to meet him, and surrounded him with hymns of joy and songs of gladness, his whole attention is taken up with a poor boy, whom he had singled out of the crowd, on account of something in him which he thought a promising sign of piety and future usefulness. On what

might glorify God or benefit man his thoughts were intent, and not on the glare of the triumph.

Of modesty, a virtue near akin to humility, Columba's biographers frequently observe that he had an uncommon share. The Office for his Festival says, that virgin-modesty was one of the particular graces given him by God; and Odonellus says, that his modesty was such that he could hardly look at any woman directly in the face.* Nor is it improper to observe, that this modesty is remarked to have been one of the guards by which the avenue of the eyes was defended against the entrance of any illicit thought that might infect his pure mind; for without strictly guarding the avenues of the senses, even saints ought not

* It deserves to be remarked, that notwithstanding this modesty of Columba, none could be bolder in the discharge of his duty; in doing which he feared not the face of man. When, by imposition of hands, he constituted Aidan king, he not only told him his duty plainly, and charged him to observe it, and to teach his children in the fear of God to do the same; but also denounced the heaviest judgments against him and them if they did not.

to presume on being secure from temptation. Columba, zealous of angelic purity and evangelic perfection, watched these doors with diligence, that nothing might enter in to hurt himself, nor so much as an idle word come out to hurt another. Perhaps some may think his caution was excessive, and that his vigilance and labour both were more than were necessary. His own answer to some who told him so, was, *For every idle word we have an account to render.* He who does not strive shall never be crowned; he who does not run shall never win the race. To enter heaven requires all our exertion, and can never be expected by the secure and indolent.

From spiritual pride Columba was so free, that he avoided mentioning any of those special vouchsafements which were made to his soul: or if the importunity of any who chanced to discover the effects of them, extorted from him a reluctant account of them, it was under promise or oath that as long as he lived they should say nothing of the matter. And though no man was more instant or earnest in prayer, he is ready to ascribe the favours which he receives, not so much to his own

prayers for them, as to the prayers of others. How amiable is such humility, and how well-becoming every follower, and especially every minister of the meek and lowly Jesus! And how incompatible is pride with their character, with their office, and with their usefulness.

With pride, or even pomp and magnificence in any clergyman, Columba had no patience; nor could he see it without being moved with indignation and denouncing its downfal. Observing one day a man driving his carriage along the plain of *Bres*, in much state, and only intent on his amusements, he asked who he was; and being told he was a rich clergyman, he replied, "He may be so now, and enjoy his amusement and pleasure; but he is a poor man, indeed, on the day on which he dies." To see a clergyman depart from the gravity and sanctity of his character, or pass in diversion and idleness the time that should be devoted to the duties of his calling, is what Columba, with all his meekness, could never bear. So awful, in his opinion, was the nature of the sacred character and office.

CHAPTER IV.

COLUMBA'S DOCTRINE.

AFTER so large an account of Columba's life and character, it may be expected that something should be said of his doctrine. A man of so much concern for the souls of men, we should naturally suppose to be faithful in declaring to them the whole counsel of God. And for this his early education, and unwearyed perseverance in study rendered him peculiarly qualified. His passion for studying the Scriptures, especially, was most intense, when the other parts of ministerial duty allowed him to indulge it. Thus we find him sometimes engaged for whole days and nights in exploring dark and difficult passages of Scripture, and accompanying his study and application with prayer and fasting.

Hence, Columba, and his disciples for several generations, had a clearer and better knowledge of the gospel than most of their

contemporaries, and taught it to the people in its native purity and simplicity. With the errors which at that time prevailed in the Church of Rome they seem not to have been in the least tainted.* Columba, instead of submitting to the spiritual tyranny of that church, withheld her errors, borrowed his monastic institutions from some Eastern churches, and declared that only to be the counsel of God which he found in the Scriptures. It was by proofs produced only from them, that his conduct was directed and his doctrine confirmed. The venerable Bede, with all his zeal for the Church of Rome, allows the divines of *Hii* (or Iona) to have possessed the highest knowledge of divinity, and acknowledges how much the churches

* Mr. Pinkerton justly observes, that till the end of the 9th century, Iona was the Rome of Scotland; and we may add, of at least a great part of Ireland. See *Appendix*. That Columba should have kept clear of the errors which prevailed in his time is the more remarkable, as Odonellus says he visited Rome in person, which may be also implied in the Office for his Festival, in which he is celebrated for having visited distant places; and of these the chief at the time was Rome.

throughout Britain were indebted to them, for their preaching the gospel so zealously, and accompanying it with such purity and simplicity of manners.* At the same time he laments how long they wanted the only thing which, in his opinion, they needed in order to be perfect—the rites of the church, especially the right knowledge of the Pasch and Tonsure.

If St. Palladius and St. Patrick, who preached the gospel in Ireland before St. Columba, were sent by the Pope of Rome, as many authors affirm, it is probable that Columba may have differed in some points from those who taught before him; and for this

* How the missionaries from Iona were qualified to Preach the gospel (as Bede tells us) to the Saxons, or people of England, who had a different language, is a matter that requires to be explained, and points out, perhaps, a method which in such cases deserves to be imitated. To accomplish their object, they brought some Saxons to Iona, from whom they might learn the language of the country to which they were going; as well as educate them for returning, when fit for it, to teach their countrymen. Thus we find Adomnan mentions several Saxons in Iona, such as St. Pilo, a Saxon; and St. Gueren, a Saxon.

difference of opinion, which might lead him to reject the traditions and usurpations of man, it was perhaps owing that he ran the hazard of being excommunicated before he left Ireland, notwithstanding the holiness of his life, which his opponents themselves confessed to have shone as a light from heaven. This intended indignity, however, was soon compensated by the veneration paid him by all ranks of people, in that as well as in other kingdoms.

It is a curious fact in history, though not so generally known as it deserves, that a large body of pastors and people in the isles and mountains of Scotland, like the Waldenses among the Alps, maintained the worship of God in its simplicity, and the gospel in its purity for many generations, when it was greatly corrupted in other places. “ In the early ages of the Christian church, the Highlands and Islands of Scotland were the seat of learning and religion : of religion that was not derived from the church of Rome, as appears from their differing from it about the time of keeping Easter, and several other things. Icolmkill was then a seminary of all

kinds of learning, and a nursery of divines for planting churches.—In England, with great zeal, many of them taught and propagated religion out of the prophetic and apostolic writings.” A change, much for the worse, began to take place among them about the beginning of the 9th century, when almost all the monks of Iona were destroyed or dispersed by Danish free-booters, and when those misfortunes commenced, which afterwards endured for ages. Society was unhinged by war, anarchy, and desolation; and a seminary of learning, in such a state, could not be expected to stand.* Yet some of the good seed seems to have been still preserved and propagated in the country, by the Culdees, sprung from the school of Columba. “In some of our islands, which we are now apt to consider as the seats of ignorance and barbarism, lived a people remarkable for simplicity of manners, purity of behaviour, and unaffected piety; and these were the little leaven which afterwards leavened the whole lump. Of their number was Columba, &c.

* See Chronicle in Appendix, No. IV.

—Even in the 10th age, when the darkness of corruption and error had greatly increased, we are told there were some godly men in Scotland, who taught the true doctrine of Christ's atonement, and continued to exercise their functions apart, without acknowledging the authority of those who assumed a spiritual power over God's heritage.”—*Bonar's Sermons.*

But we return to Columba, and observe, that although he did not at any time depart from the purity of scripture, he seems to have been at great pains to dress its doctrines in such a form as was most likely to engage the attention of a people who, like all uncivilized nations, were much more accustomed to indulge their imagination than to exercise their judgment. Several instances of his thus dexterously accommodating his representations of Divine truths to the circumstances and capacities of his hearers, may be observed in the account of his life by Adomnan. The monks, for instance, in the first period of their institution, had uncommon trials to encounter, and were to exhibit to the world a higher degree of sanctity and mortifi-

fication than other men. They, therefore, were to be cheered with higher rewards and brighter prospects. *The saints shall rise first,* was a text which naturally suggested a prior resurrection to the monks, to whom the appellation of saints was more peculiarly, though not exclusively, appropriated; and to have a share in their resurrection was the first object of ambition, and the promise of it a source of special consolation.

Besides this, as many were in those barbarous times called forth to suffer and to die for the cause of God, and needed every help to make them encounter any form of death with cheerfulness, the innocent expedient was devised of assigning to the martyrs a separate burying-place, where their sacred dust was never to be contaminated with that of ordinary men. To sleep in this holy of holies, still known by the name of the *Martyr's Cemetery*, was to saints themselves an object of desire.

We know that angels conduct the spirits of the just to heaven; and Satan being prince of the power of the air, their way must be through his dominions; so that a conflict be-

tween two such opposite powers may naturally be supposed. By an obvious and lively figure of speech an animated preacher might, on the death of an acquaintance, represent this conflict as if he saw it, and describe its probable issue, suitably to the character of the departed; especially if it was decidedly marked as very good or very bad. Columba, whose fancy was lively, sometimes sat thus in judgment on the dead, in order to excite the living to virtue.

When saints, after so many intervening dangers, were thus brought safe to heaven, it was natural for the church on earth to celebrate the triumph, and to rejoice at the happy transit and deliverance of a departed member of their body. Accordingly, on such occasions, Columba convened his monks, sung hymns, administered the Eucharist, and praised God for his mercy to the soul of a brother.*

* “On a certain day, as the brethren were making ready in the morning to go out to the different works in which they were to be employed, Columba told them they were to keep that day as a holiday; that they should prepare for celebrating the Eucharist, and make some addition to their little dinner, as on the

And if his life was remarkable for sanctity and usefulness, this, as it were his birth-day, was for the future observed as a holiday as oft as the year returned. This custom, which in those times was pretty general, had the strongest tendency to promote holiness of life, and to make the virtuous look forward with joy to the day on which they were to have the happiness of dying.

Farther, as angels are ministering spirits, and the saints said to be after death *as angels*, so Columba represented the departed saints as being tenderly concerned for their surviving friends, and employed to perform the office of angels to their souls, at the time of their departure from the body.—“ Happy, happy woman,” said Columba, on occasion of the death of a pious woman, “ this moment the angels convey thy soul to paradise!”—Next year her husband, who was equally pious, died also.—“ What joy must it give him now

Lord’s day, out of respect for the soul of St. Columban, bishop of Leinster, whose soul was last night carried by choirs of angels to the paradise of God beyond the starry heavens.”

at his departure," said Columba, "to be met by the soul of his wife, together with holy angels, to bring him to the mansions of the blessed!"—Death, attended with the lively belief of such pleasing circumstances, had in it little to be feared. The example, as well as the doctrine, of those holy men, helped to strip death of its terrors, and to make it more than welcome to the beholders. A country man who had come to see St. Aed on his death-bed, was so struck with what he saw and heard, that he immediately threw himself into the same bed, where he lay with the saint, till both died together. *Vit. Aedi.*

As Columba himself rejoiced at the prospect of death, so also did his disciples. St. Odhran, one of the twelve who first accompanied him from Ireland, finding himself unwell soon after he landed, expressed his desire that his soul might be soon with Christ, and his body the first pledge that should consecrate Iona to his companions. "My dear Odhran," said Columba, "shall have both his wishes; and they who shall hereafter ask for my tomb, shall next inquire, Where is Oran's?" *Odonellus.*—Accordingly, *Relic Orain* is still shown to strangers.

From these instances, we may easily perceive that Columba was at great pains to prepare and suit his manner of teaching to the exigencies and capacity of his hearers, by giving spiritual doctrines, as it were, “a body and a local habitation.”* And it deserves our notice, that after all his pains and preparation, he was so sensible that his sufficiency was not of himself, that he seems to

* Sometimes we find Columba teaching by actions instead of words. As he and Baithen had been walking on the shore, they saw a boat sinking, by which several persons perished. After lamenting their fate, and observing that one of them was very wicked, Baithen asked how God allowed the innocent to be sometimes involved in the punishment of the wicked? Of this Columba seemed to take no notice till they came to a bee-hive; in examining which, one of the bees stung Baithen, upon which, with a sweep of his hand, he killed it with several more. Why, said his master, did you kill the innocent with the guilty? I suppose it is because they were in bad company.—Columba embraced every opportunity of turning every incident to the purpose of edification. “There is a poor woman gathering wild herbs for food. Are we not ashamed to see some take more pains to preserve a perishing life, than we do to obtain that which is eternal?” *Odonell.*

dread the discharge of the most ordinary part of his public functions, without previous prayer for the Divine assistance. Before he administers the ordinance of baptism, we find him retiring first to a private place to pray.

Having this high sense of the importance of his public ministrations, it is no wonder if he performed them with animation and sensibility. From this, his warm and affecting manner, and from the extraordinary alacrity and joy with which he discharged every part of his duty, may have proceeded, in part at least, those wonderful accounts already mentioned, of the irradiation of his countenance, as if it shone, on some occasions, with a glorious and heavenly lustre, when he was engaged in the celebration of the holy ordinances of religion. This account of the matter may perhaps be allowed by those who are unwilling to ascribe it (with Cumin and Adomnan) to the presence and manifestations of angels.

After having discharged the ordinary functions of his office, he had then also the same earnestness of soul, and the same solicitous

concern for the success of his ministry. Thus, we have remarked that prayers to God for prospering his labours, occupied the thoughts of his heart when asleep, as well as when awake; so entirely was his soul engaged in accomplishing the salvation of immortal spirits.

CHAPTER V.

COLUMBA'S DEATH.

HAVING thus given an account of the life and doctrine of Columba, we now turn our eye to the close of his long and useful life, as we have it in the relation of Adomnan.

He had some time ago told that the prayers of the churches had added four years to the appointed number of his days. During the last of these years he also dropped several hints to his monks of his being to die in the course of it, that he might thence take occasion to furnish them with proper consolation, and fortify and prepare them against that mournful event. One day particularly, (in the month of May), being unable to walk as far as the west end of the island, where the monks were at work, he went thither in a little car, or carriage, as he told, for the last time; expressed his satisfaction that his death, which was now near, had not interfered with the Paschal solemnity, and damped their fes-

tivity; and seeing them greatly affected with this hint of his near departure, he gave them all the consolation in his power before he left them. After this, having all the island before him to the east, he solemnly implored the blessing of God upon the ground, and upon all its inhabitants; adding, that it would go well with them while they feared God. It is highly probable that he had in view David's last charge to Solomon. 1 Kings ii. 1—4.

“ Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word, which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.”

On the ensuing Sabbath, while, according to his custom on the Lord's day, he was celebrating the solemnity of mass, his countenance on a sudden was observed to glow and colour, and to give symptoms of some unusual and ecstatic joy which he then felt: concerning which he afterwards told some of those present, when they asked the cause, that he had seen the Angel of the Lord come to bring to God some deposit precious in his sight; but did not mention particularly what it was.

In eight days after this, in the course of the Sabbath, he went out along with his servant Dermit, and entering the barn, where he saw two heaps of corn, he expressed great satisfaction, and thanked God, whose bounty had thus provided a sufficiency of bread for his dear monks on this year on which he was to leave them. During this year, said Dermit, wiping his eyes, you have often made us all sad by the mention of your death.—Yes, Dermit, replied the saint, but I will now be more explicit with you, on condition that you promise to keep what I tell you a secret till I die; that there may be no bustle on that

occasion about me. Dermit promised to do so, and thus the saint went on : “ This day, in the sacred volume, is called the Sabbath, that is, *rest*, and will be indeed a Sabbath to me; for it is to me the last day of this toilsome life; the day on which I am to rest from all my labour and trouble: for on this sacred night of the Lord, at the midnight hour, I go the way of my fathers. So my gracious Lord hath vouchsafed to intimate; and all my desire and joy is to be with him.”

Dermit wept bitterly, and the saint administered to him all the consolation in his power.

After a little time, Dermit being somewhat composed, they left the barn; and the saint resting a little on the way, that tender incident occurred which has been already mentioned. He afterwards ascended a little eminence above his monastery, where he stood, and lifting both his hands to heaven, prayed God to bless it and to make it prosper. From thence he returned to his closet, and having spent part of his time there in transcribing the Psalter, came to that passage in the 34th Psalm where it is said, *They that seek the Lord shall not want any good thing*, he said, “ Here I

have come to the end of a page, and to a very proper part for me to stop at; for the following words (*Come ye children, hearken unto me; I will teach you the fear of the Lord*) will better suit my successor than me. I will therefore leave it to Baithen to transcribe them."—He then rose, and went to evening service in the church, and after coming home, sat down on his bed, and gave it in charge to Dermit to deliver the following words to his disciples, as his last.—" My dying charge to you, my dear children, is, that you live in peace, and sincerely love one another. And if you do this, as becometh saints, the God who comforts and upholds the good will help you; and I, now that I am going to dwell with him, will request that you may have both a sufficient supply of the necessaries of the present transitory life, and a share in that everlasting bliss which he has prepared for those who observe his holy laws."

After this, he rested or remained silent till the bell was rung for vigils at midnight;*

* To pray at midnight was the general practice of Christians in the early ages of the church.

when, hastily rising, and going to church, he arrived there before any other, and kneeled down at the altar to pray. When Dermit, who did not walk or rather run so hard, approached the church, he perceived it (as did also those who followed him) all illumined, and, as it were, filled with a heavenly glory, or angelic light,* which, on his entering the door, immediately vanished. Upon which Dermit cried, with a lamentable voice, “ O

* Adomnan gives a beautiful and classical description of two other extraordinary visions, which, he says, had been seen on the night on which Columba died (or perhaps of this same vision, seen by different persons and in different places;) one of them by a holy man in Ireland (*Lugud MacTalcain,*) who had told next morning that Columba was dead; and the other by a number of fishermen who had been that night fishing in Glen *Fende*, from some of whom Adomnan had the relation when a boy. The purport of both is, that on the night and hour on which Columba, “ the pillar of so many churches,” had departed, a pillar of fire, which illumined the sky, with a light brighter than that of the mid-day sun, was seen to arise from Iona, while loud and sweet-sounding anthems of innumerable choirs of angels ascending with his soul were distinctly heard; and that when this column reached the

my father, where art thou ! My father, where art thou !" and groping, without waiting for the lamps, found the saint lying before the altar, in a praying posture. Dermit, attempting to raise him up a little, sat beside him,

heavens, the darkness again returned, as if the sun had suddenly set at noon.—Such lively pictures of the opinions of former times will not displease the antiquary, nor appear insignificant to the good and pious man. The cold sceptic may perhaps smile at the credulity of former ages : but credulity is more favourable to the happiness of man, and to the interests of society, than scepticism. In the history of all ages and nations, we read of some such extraordinary appearances in certain stages of society. Shall we then refuse all credit to human testimony ; or shall we allow that a kind Providence may have adapted itself to the dark state of society, and given such visible and striking proofs of the connection and communication between this world and a world of Spirits, as may be properly withheld from more enlightened times, which may less need them, and perhaps less deserve them ?

Adomnan says, that even in his time, a heavenly light and manifestation of angels was frequently seen at Columba's tomb. “ *Locum in quo ipsius Sancti pausant ossa, usque hodie eadem cœlestis claritas frequentare non cessat; et sanctorum frequens visitatio angelorum.* ”

supporting the saint's head upon his bosom till the lights came in, when the brethren, seeing their father dying, raised all at once a most doleful cry. Upon this the saint, whose soul had not yet departed, lifted up his eyes, and (as I was told, says Adomnan, by those who were present) looked around him with inexpressible cheerfulness and joy of countenance; seeing, no doubt, the holy angels who were come to meet his spirit. He then attempted, with Dermit's assistance, to raise his right hand to bless the monks who were about him; and his voice having failed, he made, with his hand alone, the motion which he used in giving his benediction: after which he immediately breathed out his spirit; but still retained the tranquil smile, the brightness, and the fresh look of his countenance, so that he had the appearance not of one who was dead, but only sleeping. "After the spirit had departed," continues Adomnan, "when the morning hymns were ended, the sacred body was carried from the church to the house by the brethren, amidst the loud singing of psalms, and kept for three days and three nights, which were spent in

the sweet praises of God. The venerable body of our holy and blessed patron, wrapped in fair linen sheets, and put in a coffin prepared for it, was then buried with all due respect, to rise in luminous and eternal glory on the day of the resurrection."

" Such was the close of our venerable patron's life, who is now, according to the Scriptures, associated to Patriarchs, Prophets, and Apostles, and to those thousands of saints who are clothed in white robes, washed in the blood of the LAMB, and who follow him whithersoever he goeth.—Such was the grace vouchsafed to his pure and spotless soul by Jesus Christ our Lord; to whom, with the Father and the Holy Spirit, be honour and power, and praise, and glory, and eternal dominion, for ever and ever. Amen."

Thus, on the 9th day of June 597, and in the 77th year of his age, died Columba; a man, whose extraordinary piety, parts, and usefulness, accompanied with a perpetual serenity of mind, cheerfulness of countenance, simplicity of manners, benevolence of heart, and sweetness of disposition, have deservedly raised to the first rank of saints or holy men.

The contemplation of his life and character may teach all, in every situation, and especially those in the sacred office, this useful and important lesson, That we have in us a capacity, if exerted, of attaining, by the grace of God, to such measures both of holiness and usefulness, as we are little aware of, unless we make a fair trial. And without such a trial, it is to no purpose that we see in the lives of holy men how good we may *be* ourselves, and what good we may *do* to others. These two points are the sum of all that has been advanced in the account which we have given of the life of Columba,

APPENDIX.

I.

Account of Columba's Writings.

AFTER Columba's death, an account of his life was written by many of his friends and disciples. Nine of these are enumerated by Dempster, and the list is increased to fifteen by Colgan. None of their writings are now extant, except those of Cumin and Adomnan. But five or six more of them are frequently quoted by Magnus Odonellus (a prince or nobleman of Tireconnel,) who, in the year 1520, compiled a long account of the life of St. Columba, from such monuments as were then extant. This account, which was written in the Irish language, was afterwards abridged, and translated into Latin, by J. Colgan, an Irish friar, who published it in 1647, in his *Trias Thaumaturga*, where it ranks as the *Vita 5ta S. Columbae*.

Of Columba's own writings, of which Odonellus says there were "a great many, full of piety and devotion, some in prose, but mostly in Latin or Irish verse," there are now but very few remaining. St. Evin, who wrote a life of St. Patrick in the sixth century, mentions Columba as having wrote a life of that saint (*Vita Tripart. S. Pat. i. 69.*) Wilifred (*Ap. Bed.*

iii. 25.) the author of the life of St. Ciaran (of Clon. c. 26.) and Alcuin, mention his having composed a monastic *Rule*, which Ware (*de Script. Hib.* i. 2.) says was extant in his time. He also composed a *Rule* for hermits (or *disairt.*) of which Colgan says he had a copy in his possession. He also wrote a number of hymns and poems, both in Irish and Latin, as already mentioned. Ten of the Irish poems were in the possession of Colgan, who (in his *Trias*, p. 472.) gives the title and first line of each of them. Of these, which are probably still extant in Ireland, I have seen none but his Farewell to the Monastery of Durrough.

Of Columba's Latin hymns or poems, Colgan has published three. One of them was composed during a thunder storm in Durrough, or Daire-chalguich; another of them on the creation, fall of angels, and final judgment, &c. and the third, addressed to the Redeemer, was composed, it is said, in consequence of an observation made to him that the Redeemer ought to have been more celebrated in the preceding hymn. To the English reader the following translations will show the nature of the originals.

HYMN I.

COMPOSED DURING A THUNDER STORM, ABOUT THE
YEAR 550.

GRACIOUS FATHER! bow thine ear,
And our request in mercy hear:
O bid the thunder cease to roar,
And let the lightning flash no more;

Lest long in terror we remain,
Or by its stroke we should be slain.

The power supreme to thee belongs,
Archangels laud thee in their songs ;
The wide expanse of heaven above
Resounds thy glory and thy love.

O Saviour of the human race !
Whose power is equal to thy grace ;
For ever be thy name adored,
As King supreme, and only Lord !
To all thy people thou art nigh,
And oft thy grace prevents their cry ;
While in the womb the Baptist lay,
(The harbinger to pave thy way,)
His soul with grace was amply stored,
To fit him to proclaim his Lord.
—May love and zeal to thee, my God !
Have in my heart a firm abode :
O that the casket may be such
As fits a gem so very rich !

HYMN II.

ON THE CREATION, FALL OF ANGELS, FINAL JUDGMENT,
&c.

THE God omnipotent, who made the world,
Is subject to no change. He was, he is,
And he shall be : th' ETERNAL is his name.

Equal in godhead and eternal power
 Is Christ the Son. So is the Holy Ghost.
 These sacred glorious three are but the same;
 In persons different, but one God and Lord.

This God created all the heavenly hosts;
 Archangels, angels, potentates and powers;
 That so the emanations of his love
 Might flow to myriads, diffusing good.

But from this eminence of glory fell
 Th' apostate Lucifer, elate with pride
 Of his high station and his glorious form.
 Filled with like pride, and envying God himself
 His glory, other angels shared his fate,
 While the remainder kept their happy state.

Thus fell a third of the bright heavenly stars,
 Involved in the old serpent's guilt and fate,
 And with him suffer in th' infernal gulf
 The loss of heaven, in chains of darkness bound.

God then to being called this lower world,
 According to the plan formed in his mind.
 He made the firmament, the earth, and sea,
 The sun, the moon and stars; a glorious host!
 The earth he clad with herbs for food, and trees,
 And then to every living thing gave birth,
 And last to man, whom he made lord of all.

When angels (the first morning stars) beheld
 The wondrous fabric, with glad songs they hymned
 The praise of the Almighty Architect,
 For such displays of wisdom, power, and love.

But our first parents, from their happy state
 Seduced by Satan, were with terror filled,
 With dreadful sights appalled, till God with grace
 Consoled their hearts, and Satan's power restrained.
 His providential care he also showed,
 And bade the humid clouds distil their rains,
 And times and seasons in their order run.
 Rivers and seas (like giants bound in chains)
 He forced to keep within the limits fixed,
 And flow for ever for the use of man.

Lo ! earth's vast globe, suspended by his power,
 On nothing hangs, as on a solid base.
 Hell, too, his word obeys ; where monsters dire,
 And flames, and fire, and smoke, and gnawing worms
 Torment his foes, who gnash their teeth with pain.
 Though once they slighted, now they feel his power,
 And must reluctantly his will obey,

O happy they who love his holy law,
 And in the blessings of the saints partake !
 Who in the paradise of God above
 Drink of the living stream, and eat the fruit
 Of that life-giving tree, ordained by God
 To heal the nations, and to feed the soul.

Thrice happy is the soul that shall ascend
 To this abode of God, when the last trump
 Shall sound, and shake the earth more than of old,
 When Sinai shook, and Moses was afraid.

This awful day of God the Lord draws nigh,
 When earthly objects shall have lost their charm,
 And joy or terror fill each human soul.
 Then shall we stand before the judgment seat,
 To render an account of all our deeds :
 Then shall our sins before our face be set,
 The books be opened, and the conscience heard.
 None shall be missing ; for the dead shall hear
 The voice of God, and from their graves come forth
 To join their souls, and stand before the bar.

Time runs his course no more : the wand'ring orbs
 Through heaven lose their course : the sun grows dark,
 Eclipsed by the glory of the Judge.
 The stars drop down, as, in a tempest, fruit
 Is shaken from the tree : and all the earth,
 Like one vast furnace, is involved in flames.
 See ! the angelic hosts attend the Judge,
 And on ten thousand harps his praises hymn.
 Their crowns they cast before his feet, and sing,
 " Worthy the Lamb that died to be the Judge !
 To Father, Son, and Holy Ghost, be praise ! "

The sentence past, consuming fire shall seize
 The unbelieving, disobedient crowd :

But we who have believed, and kept his word,
 Shall enter into glory with the Lord ;
 And there, in different ranks, we shall receive,
 Through grace, rewards proportioned to our deeds,
 And dwell in endless glory with our Lord.

Almighty Father, Son, and Holy Ghost,
 Thou ONE Eternal, ever-blessed God !
 To me, the least of saints, vouchsafe thy grace !
 O may I join the thousands round thy throne !

HYMN III.

TO THE REDEEMER.

JESUS ! may all who trust in thee
 Experience thy love :
 That thou art God for evermore
 By their salvation prove.

In time of trouble and distress
 Be thou their faithful friend ;
 In all their sorrows comfort them,
 And ready succour send.

Thou art the Father of the just,
 Their souls have life in thee ;
 Thou art their God omnipotent,
 And evermore shalt be.

The world, with all that it contains,
 From thee its being had ;

O'er all the nations thou wilt rule,
And judge the quick and dead.

Thy glory shines above the skies,
Where thou art God and King ;
And to the New Jerusalem
Thy people thou wilt bring.

Eternal God ! who can conceive
Thy power or thy grace ?
Through endless ages they endure,
And fill the bounds of space.

The Father, Son, and Holy Ghost,
While I have life I'll praise ;
And after death, in other worlds,
The song again I'll raise.

Gracious Saviour of the world !
The pure are thy delight :
O give me wisdom from above
To guide me in the right.

Defend me by thy mighty power,
Until my warfare's o'er,
And with the martyrs afterwards
May I thy name adore.

As thou didst suffer on the cross
To save a guilty race,

Show me thy power, with thy love,
And glory grant, with grace.

Eternal praise to the Most High,
The Father and the Son,
And to the Spirit of all grace,
Th' eternal Holy ONE.

Protect us, O thou God most high,
Until we reach the place
Where endless anthems we shall sing
Around thy throne of grace.



Another poem or epistle, against avarice, is preserved by *Canisius*, who is disposed to ascribe it to the other St. Columba or Columbanus, the countryman and contemporary of this. It is not unworthy of either, and may be read as one of the monuments of the learning of the times, without determining to which of the two it belongs. The following version will give an idea of it to the English reader.

EPISTLE TO HUNALD.

AGAINST AVARICE.

HUNALD! the counsel of Columba hear,
And to thy friend give now a willing ear;
No studied ornament shall gild my speech,
What love shall dictate, I will plainly preach.

Have faith in God, and his commands obey,
 While fleeting life allows you here to stay;
 And know, the end for which this life is given,
 Is to prepare the soul for God and heaven.
 Despise the pleasures which will not remain,
 Nor set thy heart on momentary gain:
 But seek for treasures in the sacred page,
 And in the precepts of each saint and sage.
 These noble treasures will remain behind
 When earthly treasures fly on wings of wind.

Think of the time when trembling age shall come,
 And the last messenger to call thee home.
 'Tis wise to meditate betimes on death,
 And that dread moment which will stop the breath;
 On all the ills which age brings in its train,
 Disease and weakness, languor, grief and pain.
 The joints grow stiff, the blood itself runs cold,
 Nor can the staff its trembling load uphold.
 And need I speak of groans and pangs of mind,
 And sleep disturbed by every breath of wind?
 What then avails the heap of yellow gold,
 For years collected, and each day re-told?
 Or what avails the table richly stored
 To the sick palate of its dying lord?
 The sinful pleasures which have long since past,
 Are now like arrows in his heart stuck fast.

He who reflects that Time, on eagle-wing,
 Flies past, and preys on every earthly thing,

Will scorn vain honours, avarice despise,
On nobler pursuits bent, beyond the skies.

Alas ! vain mortals, how misplaced your care,
When in this world you seek what is not there ?
True lasting happiness is found above,
And heaven not earth, you therefore ought to love.
The rich enjoy not what they seem to have,
But something more their souls incessant crave.
The use of riches seldom do they know ;
For heirs they heap them, or they waste in show.

O ! happy he, to whose contented mind
Riches seem useless, but to help mankind ;
Who neither squanders what should feed the poor,
Nor suffers Avarice to lock his store.
No moths upon his heaps of garments feed,
Nor serves his corn to feed the pampered steed.
No cank'ring care shall take his peace away ;
No thief, nor flame, shall on his substance prey.
His treasure is secure beyond the skies,
And there he finds it on the day he dies.

This world we entered naked at our birth,
Naked we leave it, and return to earth :
Silver and gold we need not much, nor long,
Since to this world alone such things belong.
Life's little space requires no ample store :
Soon heaven opens to the pious poor ;
While Pluto's realms their dreary gates unfold,
Those to admit who set their souls on gold.

Our Saviour bids us Avarice avoid,
 Nor love those things which can't be long enjoyed.
 Short, says the Psalmist, are the days of man,
 The measure of his life a narrow span.
 Time flies away; and on its rapid wing
 We fly along, with every earthly thing.
 Yet Time returns, and crowns the Spring with flowers,
 Renews the seasons, and repeats the hours.
 But life returns not with revolving years,
 And man, once gone, on earth no more appears.
 Wise then is he who makes it his great care,
 In this short space, for heaven to prepare.

~~~~~

From its connection with the subject, it may not be improper to add the following translation of a hymn used in the Office for the Festival of St. Columba, and published in Paris, in the year 1620, from an ancient MS. It was probably composed by Baithen, or some other of Columba's disciples, soon after his death.

TRANSLATION OF A HYMN USED IN THE OFFICE FOR THE  
 FESTIVAL OF ST. COLUMBA, ON THE 9TH JUNE.

With snowy pinions soaring high,  
 The Dove\* ascends beyond the sky;  
 He scorns the earth, he leaves its clay,  
 And perches in the realms of day.

---

\* Alluding to his name, which means "a Dove."

There his resplendent colours shine,  
Reflecting back the light divine.  
But here his tender brood he left,  
Of their dear parent now bereft.

Yet, ere he mounted to the skies,  
With many prayers, tears and cries,  
Their charge he gave to Christ his Lord,  
To guide them by his gracious word,  
And bring them to the same abode  
In which their father lives with God.

O God! who didst our father hear,  
Be to his children ever near;  
And grace vouchsafe to lead us on,  
Until we meet him at thy throne.

## II.

*Of the Monasteries and Churches founded by  
St. Columba.*

Jocelin (*vit S. Pat.* c. 89.) says, that Columkille founded 100 monasteries. Hanmer (*in Chron.* p. 43. &c.) Usher, and others, say the same. Odonellus (iii. 42.) says, that of monasteries and churches together he founded 300, partly in Ireland, and partly in Scotland. In Dr. Smith's Appendix, there is a list given of 56 Monasteries and Churches founded by St. Columba in Ireland. To these, says Colgan, may be added almost all the other churches in Tirconnel, many of those of Lower Connaught; and all the churches of which we find his disciples had the charge, as Innis-cail, Innis Mhuiredhich, Port-Lomain, Teach-Earnain, &c.

Of the monasteries and churches founded by St. Columba in Scotland, no particular account can be given, as the records of them have not been preserved. We can only say in general, that he planted churches in all the Western Isles, and in all the territory of the ancient Scots and northern Piets, and some even beyond them. Colgan, and authors cited by him, say he founded the church of Dunkeld, the monastery of Inch-colm in the Forth, and the monastery of Govan

on the Clyde. Adomnan, besides the chief monastery of Iona, mentions several more in the Western Isles; such as that of Achaluing, in Ethica; Himba, or Hinba, and Elen-naomh; also Kill-Diun, or Dimha, at Lochava (or Lochow). Most of our parishes still bear the names of his disciples, and tell their founder; and the vast number of places, whose names begin with *Kill*, shows how thick our churches were anciently planted; so that there is much reason to believe that the largest number ascribed to Columba is not above the mark. Providence smiled in a remarkable manner on his labours, and his success was astonishing. It is no wonder that so extraordinary a man should have been so much revered while alive, and his memory so much respected after his death. Accordingly, he is styled by foreign, as well as by domestic writers, the Apostle of the Scots and Picts, the patron Saint of both, and the joint patron of Ireland, “Pictorum et Scotorum Albiensium apostolus, et utriusque Scottiæ patronus;” *S. Erin. Vit. S. Pat.* “Doctor Scotorum et Pictorum;” *Mat. West. ad ann. 566. and Sigibert. in Chron.* “S. Columba, abbas Hiensis, Scotorum et Pictorum Doctor et Apostolus;” *Colgan*, 664. and though only an abbot, he had the singular privilege of exercising (as did his successors) a jurisdiction over all their bishops, being primate of all their churches, “Pictorum et Scotorum Primas;” *Colgan*, p. 498. Notkerus Balbulus, who ranks Columba *almost* with the first apostles, calls him also “Primate of all the Irish bishops,” (*Omnium Hiberni-*

ensium-episcoporum Primas; *Martyrol.* 9. Jun.) which the author of the life of St. Farran (*Colgan, Trias*, p. 463.) says he was made at the great council of Drimkeat. His successors, the abbots of Iona, seem for a considerable time to have had the same pre-eminence in Ireland as well as in Scotland. The acts of a synod of the clergy of Ireland, at which Adomnan presided in 695, are called "The Canons of Adomnan." *Colgan*, p. 665. and in 925 Maolbride seems to have had equal authority, as may be inferred from the annals of the *Quat. Magistri. ad ann. 925.* (See Chron. annexed.)

In after times, St. Columba was considered as the patron saint of the ancient Scots and Picts; and the patron saint of Ireland, in conjunction with St. Patrick and St. Bridget. "Sunt enim hi tres SS. Patricius, Columba, et Brigida tres præcipui et generales universæ Hiberniæ patroni;" *Martyrol. Dungalense.* "Constat hos tres Sanctos eoli olim tanquam universæ Hiberniæ communes patronos;" *Colgan*, p. 453. To this honour, his merit in Ireland, as well as in Scotland, gave him the amplest title. "Columba Apostolus Albaniæ præcipuus post. S. Patricium præco, et seminator religionis in universa fere Hibernia et Albania;" *Annal. Quat. Mag. ad ann. 596.*

Both nations held him in such reverence, that they thought their security depended upon their having his remains in their possession. The Pictish Chronicle says, that Kenneth MacAlpin, after his conquest of the Picts, carried the relics of Columba to a church which he had built in his new territory, (A. D. 489);

and the Irish writers relate, that they were carried to Ireland, and placed in Down, in the same tomb with St. Patrick and St. Bridget, (*Martyrol. Dungallense*). Giraldus Cambrensis says, they were carried thither in 1185, by order of John de Curci, and repeats the well known lines,

Hi tres in Duno, tumulo tumulantur in uno,  
Brigida, Patricius, atque Columba pius.

These opinions and stories may serve to show the veneration which the people of both nations had for the memory and remains of Columba.

But the fame of Columba, and the veneration for his name, extended much farther than Britain and Ireland. Adomnan (iii. 23.) observes, that “ though Columba lived in a small remote island of the British ocean, yet God had done him the honour to make his name renowned, not only through all Britain and Ireland, but through Spain, France, and Italy, and particularly in Rome, the greatest city in the world. Thus,” adds he, “ God honoureth those who honour him; for which his holy name be praised.”

Odonellus, who cites this passage from Adomnan, says, in still stronger terms, that whilst the saint was yet alive, almost all the countries of Europe sounded with his fame. Several testimonies of foreign writers have been occasionally produced already to this purpose; to which I shall here add that of Anthony Yepez, who (*in Chron. General. Ordin. S. Bened.*) says, *ad ann. 565. Sub idem tempus, &c.* “ About this time flourished the two Irish saints, of the name of Columbanus, or

Columba; both of whom were so illustrious, that either of them would be alone sufficient to give celebrity to the whole nation to which they belonged. As they had the same name, so they had also the same generous zeal, and made the same noble exertions to spread the gospel among heathen nations in foreign lands."

## III.

*Of the Disciples of St. Columba.*

To the great success of Columba, the instruments employed under him must have contributed not a little. His disciples were men of learning, as well as of zeal and piety. He chose men of this stamp for his first associates; and his own seminaries furnished him afterwards with a sufficient supply of the same kind. Learning, when he set out in life, was in a very flourishing state in Ireland. In many of the lives of the Irish saints, written in that age, we read of numerous schools, well attended, and taught by learned and aged masters; which could not have been the case, if, as some maintain, letters had been introduced into the country no sooner than the time of St. Patrick. So general a diffusion of learning, and such acquaintance with the learned languages as Columba's masters and his contemporaries possessed, could not possibly have taken place in so short a period. But without entering further into this subject at present, it is enough to say, that Columba found and chose men of learning, as well as of zeal and piety, to superintend his seminaries, and to conduct his missions; while he himself, with unwearied diligence, went through occasionally from province to province, through the whole of his immense diocese.

We had occasion to observe before, that he was at great pains to select the most promising youths, and the children of pious parents, for his disciples, and that the course of education and probation prescribed by him was very long; so that the learning as well as the piety and prudence of every candidate, was well proved before he was intrusted with the cure of souls. We have seen a man, who thought himself already qualified for entering into orders, obliged by Columba to spend no less than seven years more in education and preparation before he could be ordained to the sacred office. Sanctity and zeal, when thus accompanied with learning, could not fail to make the disciples of Columba both respected and useful.

The instituting of schools and seminaries of learning, in which men were thus prepared for the ministry, and trained up from their infancy in the acts and habits of their office, and kept till their character was fully formed, and their qualifications well known and proved, had a powerful tendency to make their future labours successful. From his first monasteries in Ireland, Columba drew the necessary supplies, till that over which he himself presided in Iona was in condition to furnish as many as he needed. The excellency of his plan was sufficiently proved by the effect which it produced.

Another circumstance which greatly contributed to the success of Columba, especially in Ireland, was the high rank of many of his disciples. A great number of them were, like himself, of the family of Conal Gul-

bann, son of Niall Naoighealbach, (or ‘Neil of the Nine Hostages’) monarch of Ireland. That country, long harassed by civil wars, listened gladly to a system which proposed *peace on earth*; and which its effect, upon those who first professed it, showed to be fully adequate to all that it proposed. Hence, many of the nobility not only embraced but preached the gospel, and ranked themselves among the followers and disciples of Columba. It was then the fashion among great men to be great saints; a fashion which is long of coming round again, although one should think that self-preservation might now give the alarm, and help to bring it about.

Among the circumstances which conduced to Columba’s success, may be mentioned the unusual length to which the lives of many holy men, who then preached the gospel, were preserved. Their extreme temperance, constant exercise, and inward joy and serenity of mind, would no doubt contribute to health and long life. But that the duration of it, accompanied with health and usefulness, should have been so long as we find from a variety of concurring testimonies it often was, can be ascribed only to the kind and particular providence of God being peculiarly concerned about their preservation. The age of St. Patrick, and some more, may probably be exaggerated. But it is pleasing to find the oldest of them (what is more credible than his age) represented as active and cheerful to the last, after all the toil of his daily duty.

Tri ficed bliadhan fo thri  
 Soeghal an chredhuil Chrumani,  
 Gan tamh, gan ghalar, siodach  
 Iar naifreann iar ceolabhradh.      *Colgan*, 175.

Of Columba's own scholars or disciples, above one hundred had the honour of being sainted, and their festivals observed by the gratitude of those places which they benefited by their labours, as we find from the accounts given of them by various authors. The following is

A LIST OF THE MOST EMINENT OF COLUMBA'S IMMEDIATE  
 DISCIPLES AND CONTEMPORARIES.

(The Twelve who came with Columba at first to Iona are marked thus \*).

- St. Aidan, or Aodhan, son of Libher; afterwards bishop of Lindisfarn. Bed. l. iii.
- St. Aidan, son of Kein, abbot of Cuil-uisc. (There are twenty-seven saints of this name).
- St. Ailbhe, son of Ronan.
- St. Aonghus, of Dermagh.
- 5 St. Baithan, of Doire-chalguich.
- St. Baithen, son of Brendan, abbot of Hi.
- St. Barrind, abbot of Kill-barrind.
- St. Becan, son of Ernan, brother of Cumin Fionn.
- St. Bec, or Beg-bhile, son of Tighearnach.
- 10 St. Berach, a monk of Hi; abbot of Cluain-choirpe.
- St. Berchan, or Barchan. Ad. iii. 21.

St. Bran, or Branni', in Doire-chalguich, nephew of Columba.

St. Cailten, of Kill-diun or Dimha, at Loch-ava.

\* St. Carnan, son of Brandubh.

15\* St. Ceata, or Catan; supposed by some to be the bishop Ceadan of Bede; by others the Cetheus, surnamed Peregrinus, said by Herman. Greven. to have suffered martyrdom in Italy.

St. Ceallach, bishop of the Mercians, in England.

St. Cobhran, son of Enan, nephew of Columba.

\* St. Cobhthach, son of Brendan, and brother of St. Baithen.

St. Colgu, or Colgan, of Kill-cholgan, in Connaught.

20 St. Colgan, son of Aodh Draighneach, a monk of Hi.

St. Collan, of Dermagh.

St. Colman, or Columan, founder of the mon. of Snamhluthir.

St. Colman, abbot of Hi, and afterwards of Lindsfarn.

St. Colman, son of Comhgell; who died in 620.

25 St. Colman, abbot of Rechrain.

St. Colman, son of Enan.

St. Colman, son of Tighearnach, brother to Beghile Connan and Cuan.

St. Colman, son of Ronan.

St. Colum Crag, of Enach in Ulster.

30 St. Coman, or Comhan, brother to St. Cumin.

St. Comgan (or Caomhghan), son of Deghille, and sister's son of Columba.

- St. Conall, abbot of Innis-caoil, in Tirconnel.
- St. Conna, or Connan, surnamed Dil, son of Tighearnach.
- St. Conacht, son of Maoldraighneach.
- 35 St. Conrach, Mac-Kein, of Dermagh monastery.
- St. Constantin, or Cusandin, king of Cornubia, said by Fordun to have presided over the monastery of Govan, upon Clyde, and to have converted the people of Kintyre, where he says he suffered martyrdom.
- St. Cormac Hua Liethain, abbot of Darmagh.
- St. Corman, said to have been the first missionary to the Northumbrians: flourished, A. D. 630.
- St. Cuannan, abbot of Kill-chuannain, in Connaught.
- 40 St. Cuan, or Coan, son of Tighearnach.
- St. Cuchumin Mac-kein, abbot of Hi.
- St. Cumin, surnamed Fionn, or Fair, abbot of Hi, who wrote Columba's life.
- St. Dachonna, abbot of Eas-mac-neirc.
- St. Dallan Forguill, formerly a bard or poet.
- 45 St. Dermit, of the descendants of K. Leogaire.
- St. Dima, afterwards a bishop of the Mercians, in England.
- \*St. Eochadh, or Eochadh Torannan.
- St. Enna, son of Nuadhan, abbot of Imleachfoda, in Connaught.
- \*St. Ernan, uncle to Columba, and abbot of Himba.
- 50 St. Ernan, abbot of Drim-tuam, in Tirconnel.
- St. Ernan, abbot of Torrachan; of the race of K. Niall.

- St. Ernan, of Teach-Ernain.
- B. Eoghan, or Eoghanan, a Pictish presbyter.
- St. Failbhe, abbot of Hi.
- 55 St. Farannan, abbot of All-Farrannain, in Connaught.
- St. Fiachna, of Acha-luing, Ethica.
- St. Fechno, son of Rodan: flour. 580. Martyr. Anglie.
- St. Fergna (Virginous), abbot of Hii.
- 60 St. Finan, surnamed Löbhar; abbot of Sourd, near Dublin.
- St. Finan, or Finthan, abbot of Rath, in Tirconnel.
- St. Finan, or Fennin, abbot of Magh-chosgain.
- St. Finan, an anchorite; supposed by some to be the same with the preceding.
- St. Finan, who succeeded Aidan as bishop of Lindisfarn.
- 65 St. Finbarr, abbot of Drim-cholum, in Connaught.
- St. Finnehan, abbot of Ardchaoin.
- St. Finnlugan, a monk of Hi.
- St. Finten, son of Aodh, founder of the mon. of Caille-Abhind.
- B. Genere, or Gueren, a Saxon, or Anglo-Saxon.
- 70\* St. Grellan, son of Rodan, or Grellan Aoibhleach.
- St. Hilary, or Elaire, son of Fintan, and brother of St. Aidan.
- St. Lasran, son of Feradach; abbot of Darmagh.
- St. Lasran, called Hortulanus, or Gardener.
- St. Lasran, son of Deghille, and brother of St. Bran.

- 75 St. Lasran, or Lasar, son of Ronan.  
 St. Libhran, from Connaught.  
 St. Loman, of Lochuair.  
 St. Luga Ceanaladh, a monk of Hi.  
 \*St. Lugaide, of Cluain-laogh.
- 80 St. Lugaid, abbot of Cluain-finchoil.  
 St. Lugaid, surnamed Ladir, of Tir-da-chraobh.  
 St. Lugbe Mac-cumin, a monk of Hi, abbot of Elen-nao'.
- St. Lugbe Mac-Blai', a monk of Hi.  
 St. Lughne Mac-cumin, brother of St. Lugbe.
- 85 St. Lughine Mac-Blai', brother of Lugbe Mac-Blai'.  
 St. Mernoc, or Marnoc, of Cluain-reilgeach.  
 St. Miril, sister's son of Columba.  
 St. Maolchus, brother to St. Mernoc.  
 St. Maoldubh, of Cluin-chonair.
- 90 St. Maoldubh, son of Enan.  
 St. Moab, or Abban, his brother.  
 B. Maolcomha, son of Aodh Mac-Aimirich, from a king became a monk.  
 St. Maol-Odhrain, a monk of Hi.
- B. Maol-umha, son of Beothan, king of Ireland, a monk of Hi.
- 95 St. Mochonna, son of Fiachna, king of Ulster, afterwards a Pictish bishop.  
 \*St. Mac-cuthen, said by Usher to have wrote a life of St Patrick.  
 St. Moluan, a monk of Hi.  
 St. Moluoc, of the race of Conal Gulbann, bishop of Lismore, died in 588.

St. Mothorian, abbot of Drim-cliabh.

100 St. Munna, son of Tulchan, abbot of Teach-mhunna.

St. Pilo, an Anglo-Saxon, a monk of Hi.

\*St. Odhran, who died soon after he came to Hi, 27th October.

St. Ossin, or Ossian, abbot of Cluain-mor. There were several saints of this name. A poetical dialogue between one of this name and St. Patrick is still repeated, which Colgan (p. 215.) observes could not have been composed by the son of Fingal, who lived long before.

\*St. Rus, or Russen, styled by Maguir "de insulis Pictorum."

105\* St. Scandal, son of Bresal, abbot of Kill-chobhrain.

St. Segin, son of Fiachri, abbot of Hi.

St. Segen, son of Ronan, abbot of Bangor in 664.

St. Senach, half-brother of Columba, abbot of Doire-brosaidli.

St. Senan, a monk of Darmagh.

110 St. Sillean, son of Neman, a monk of Hi.

St. Suibhne, son of Curtre, abbot of Hi.

St. Ternoc, of Ari-molt, near Loch-Ern, in Ulster.

\*St. Torannan, afterwards abbot of Bangor, as Colgan thinks.

St. Trenan Mac-Rintir, a monk of Hi.

115 B. Tulchan, father of St. Munna, &c. who followed his sons to Hi.

Such as wish to know more of these saints, and others, may consult Colgan, Cathald, Maguir, Gorman, the Martyrologies of Dungallan, Tamlact, &c. &c. with the authors cited by them.

A BRIEF ACCOUNT OF IONA, AND OF COLUMBA'S SUCCESSIONS.

Before Columba died, he had got his chief seminary in Icolmkill, or Iona, put in such a state, that he was able to speak with confidence of its future glory and fame. His disciples accordingly supported its credit for many ages, and supplied not only their own but other nations, with learned and pious teachers. "From this nest of Columba," says Odonellus, "these sacred doves took their flight to all quarters." The other Columbanus, who after spending some time in the monastery of Bangor, passed from thence to France, afterwards to Germany, and at last to Italy, and "filled all those regions with monasteries;" (Ant. Ypez in Chron. General. ad. ann. 565.) paved the way for them into all these countries, into which they poured in such numbers, that both Ypez and St. Bernard (Vit. Malachiæ) compare them to hives of bees, or to a spreading flood. Wherever they went they disseminated learning and true religion, of both which they seem to have possessed the greatest share of any society then in Europe, and seem to have done more than any other towards the revival of both, when they were at the lowest ebb.

Foreign and Romish writers, accustomed to distinguish monks by their different orders, speak of the disciples of Columba in the same manner, and call them by different names, such as, "Ordo Apostoliæ," (Gesner); "Ordo Divi Columbæ," "Congregatio Columbina," (Colgan); and "Ordo pulchræ societatis," (Ware); but they themselves seem to have assumed no other name than that of Famuli Dei, or servants of God;" or in their own language Gille-De, which was Latinized into Keledeus, (as Comganus Kele-De, or Keledeus; Ængusinus Keledeus, &c. ap. Colgan,) whence the English name of Culdees. These were generally formed into societies, consisting each of twelve and an abbot, after the example of their master, or of Christ and his apostles; and their foreign missions were commonly conducted on a similar plan.

Iona continued to be the Archicænobium, or chief monastery, and its abbots the heads of all monasteries and congregations of the followers of Columba in Scotland and Ireland for several ages, to which all its bishops were subject. The first check to its celebrity was the invasion of the Norwegians and Danes in the beginning of the ninth century. By them it was repeatedly pillaged and burnt, and its monks and abbots massacred. Soon after, it came to be under their settled dominion, together with the rest of the Western Isles. As those barbarians held learning in no estimation, the college of Iona, though it continued to exist, began to decline, and had its connection with Britain and Ireland in a great measure cut off. Dun-

keld affected then, for some time, to be the Primate's seat in Scotland, but did not long maintain its claim; for about the end of the 9th, or beginning of the 10th century, the legend of St. Regulus, and the apparition of St. Andrew, were invented; in consequence of which, with the aid of king Grig, St. Andrew's came to be considered as the principal see of Scotland, and St. Andrew to be considered as the tutelar saint instead of St. Columba.

Still, however, the Culdees, or clergy of the order of Columba, retained their influence and respect, and often elected the bishops of their bounds. At length, in the 12th and 13th centuries, the Romish monks poured into the kingdom, supplanted the Culdees, and by degrees got possession of all their monasteries.

The followers of Columba, after their great and first concern of establishing Christianity in the kingdom was over, and religion fully settled, did not think it unlawful to marry (Keith, Sir J. Dalrymple, &c.) and to take the charge of families as well as of parishes. The new monks, on the other hand, lived in celibacy, affected greater purity, and had more ceremony and show; so that the popular tide soon turned in their favour. The Culdees existed no longer in colleges, but for a long time after they continued to teach true Christianity apart; so that the reign of error in these lands was very short, and the darkness of its night was intermixed with the light of many stars.

From these notices of Columba, and of his disciples, we may well apply to him the beginning of his own ode to Ciaran.

Quantum, Christe! apostolum  
Mundo misisti hominem?  
Lucerna hujus insulæ, &c.

A great apostle sent by God  
Hath blessed this isle with light;  
His beams, diffused through all the land,  
Dispelled the gloom of night.

## IV.

*A CHRONICLE of some events connected with the Monastery of Hi, or Iona. From the Annals of Quatuor Mag. Ulster, Colgan, Ir. Martyrologies, &c. &c.*

## A.D.

- 563. St. Columba arrived in Hi, on Pentecost eve.
- 563. St. Odhran dies, 27th of October.
- 572. Conall king of the Scots, who gave Hi to Columba, died.
- 574. The great Council of Drimkèat was held.
- 583. Brude, son of Maolchan, king of the Picts, died.
- 597. St. Columba, the apostle of Albin, died; æstat. 77.
- 600. St. Baithen, son of Brendan, abbot of Hi, died.
- 601. St. Laisran, son of Feradach, abbot of Hi, died.
- 622. St. Fergna, surnamed the Briton, abbot of Hi, died.
- 635. St. Aidan (Mac Libher) and others, set out for England from Iona, at the desire of king Oswald, to convert his people to Christianity.
- 651. St. Segin son of Fiachri, abbot of Hi, died.
- 651. St. Aidan, bishop or abbot of Lindisfarn in England, died. (A number of his successors, as Cellach, Fintan, Dima, Colman, &c. were also from Hi.)
- 654. St. Suibhne, son of Curtre, abbot of Hi, died.

660. St. Colman became abbot of Hi, but soon after went to be abbot of Lindisfarn, which he resigned in 664, and returned to Hi; after which he went to Ireland, and built the monasteries of Innse-bosionn and Magheo.
668. St. Cumin (Fionn) abbot of Hi, the biographer of Columba, died.
677. St. Failbhe, abbot of Hi, died.
684. St. Adomnan (or Adhamhnán), abbot of Hi, goes to reclaim from the Anglo-Saxons some captives and plunder; was honourably received, and obtained all he wanted.
686. St. Adomnan, on a second embassy, got 60 captives restored from the Saxons to Ireland.
695. St. Adomnan holds a Synod in Ireland; the acts of which are called "The Canons of Adomnan."
703. St. Adoman, abbot of Hi, and biographer of Columba, died, ætat. 78.
708. St. Conamhal, or Conain, son of Failbhe, abbot of Hi, died.
710. St. Caide, or Caidan, abbot of Hi, died.
713. St. Dorbhen Fada, abbot of Hi, died.
714. St. Faolchuo, son of Dorbhen Mac Teinne, made abbot of Hi, æt. 74.
714. The family of Hi (the monks) expelled beyond Drimalbin, by Nectan king of the Picts.
716. St. Duncha (or Duncan), son of Cinnfaola, abbot of Hi, died; and Faolchuo, who had resigned his office to him, again resumes it.

720. St. Faolchuo, son of Dorbēn, abbot of Hi, died; Quat. Mag. The Annals of Ulster place his death in 723, and call him Faolan; which is the name retained by some of our old parishes.
725. St. Killean, or Cillian, surnamed Fada, abbot of Hi, died.
729. St. Egbert, who had remained 13 years in Hi, died.
744. Many of the people of Hi perished in a great storm.
747. St. Killean, surnamed Droicheadach, abbot of Hi, died. (An. Ult. 751.)
754. St. Failbhe II. abbot of Hi, died, ætat. 87.
762. St. Slebhen, son of Conghal, abbot of Hi, died.
765. B. (Beatus) Nial, surnamed Frasach, king of Ireland (who had abdicated his kingdom, and had been for eight years in Hi), died.
767. St. Suibhne II. abbot of Hi, died. (An. Ult. say in 771.)
777. St. Muredhach (or Murdoch), son of Huagal, prior of Hi (abbot,) died.
786. B. Artgal Mac Catheld, king of Connaught, who had abdicated, died in pilgrimage in Hi, in the eighth year of his pilgrimage.
793. Devastation of all the isles by foreigners.
797. St. Bresal, son of Seigen, abbot of Hi (for 30 years), died.  
St. Conmhal, abbot of Hi (scriba selectissimus) died.
797. Hi burnt by foreign pirates.

801. Hi again burnt by pirates, and many of the family destroyed in the flames.
805. Of the family of Hi, 68 killed by foreigners.
810. St. Kellach, son of Conghal, abbot of Hi, died.
815. Constantin (or Cusandin), king of the Picts, builds the church of Dunkeld.
816. St. Dermot, abbot of Hi, goes to Albin with Columba'scoffer or box (serinium).
823. St. Blamhac, son of Flanni, abbot of Hi, crowned with martyrdom, being slain by the Normans (Norwegians) and Danes.
827. Ungust II. king of the Picts, founded Kilrimont, (St. Andrew's).
843. Kenneth Mac Alpin, after his conquest of the Picts, removes from the W. to the E. coast.
848. Jurastach, abbot of Hi, goes to Ireland with Columkille's sacred things.
849. Kenneth (III.) transported the relics of Columba to his new church. Pict. Chron.
852. Aulay (Amlhaidh), king of Lochlin, came to Ireland, and laid it under tribute.
853. The Coarb\* (successor or representative) of Columkille, a wise and excellent man, martyred among the Saxons.
863. St. Cellach, son of Ailild, abbot of Hi, died in the land of the Cruthens (Picts.)

\* Coarb, or comhfhorb, "a *comb*, i. e. con, and *forb*, ager, patrimonium. Usurpatur pro successione in dignitate Ecclesiastica;" Colgan. Coarb, or coirb, is still used in Gaelic to denote one's equal.

864. Tuahal, Mac Artgusa, archbishop of Fortren, and abbot of Dun-caillen (Dunkeld), died.
875. St. Columba's box is carried to Ireland, lest it should fall into the hands of the Danes.
877. B. Ferach Mac Cormaic, abbot of Hi, died.  
(Ann. Ult. say in 879.)
890. St. Andrew's, about this time, made independent on Iona, by King Grig. Reg. S. And.
890. St. Flan, or Flanna, son of Maolduine, ab. of Hi, died: in pace dormiyit.
925. St. Maolbride, son of Dornan, Coarb (successor) of SS. Pat. Col. and Adomnan, died: "Caput religionis universæ Hiberniæ, et majoris partis Europæ in venerabili senectute obiit, 22 Feb." Quat. Mag.
935. St. Aonghus, son of Murchartach, co-adjutor of the ab. of Hi, died.
937. Dubharb, Coarb of Colum-kille and Adomnan, rested in peace.
945. St. Caoinchomrach, ab. of Hi, died.
958. Dubhdhuin, Coarb of Columkill, died.
964. St. Fingin, bishop of Hi, died.
978. St. Mugron, a bishop; scribe, and notable teacher, surnamed Nan-tri-rann, Coarb of Columkill in Ireland and Scotland, died: felicem vitam finivit.
979. Amhlua (or Aulay,) son of Sitric, prince of the Nortmans (or Danes,) after his defeat in the battle of Temora, took refuge in Hi, where he died,

985. The island of Hi pillaged on Christmas eve by the Nortmans, who killed the abbot and 15 of the learned of the church.
997. Patrick, Coarb of Columkill, died, ætat. 83.
998. Duncha, Coarb of Columkill, died.
1004. B. Maolbrighde Hua Remed, abbot of Hi, died.
1009. Martan Mac Cineadh, Coarb of Columkill, died.
1010. Muredach, Coarb of SS. Columba and Adomnan, an eminent professor of theology at Ard-magh, died.
1015. B. Flannai Abhra, abbot of Hi, died.
1057. Robhertach Mac Donell, Coarb of Columkill, died.
1070. B. Macbaithen. ab. of Hi, died.
1093. Magnus, king of Norway, subjugates the W. isles.
1099. B. Duncha, son of Moenach, abbot of Hi, died.
1126. The first legate, John of Crema, comes to Scotland; which is the first trace of Papal power there.
1152. Card. Jo. Papiro arrives in Ireland with four stoles or robes, sent by the Pope to four archbishops of Ireland.
1185. The relics of St. Columba brought to Down by order of John de Curci, (according to Gir. Cambrensis.)
1178. St. Patrician Huabranain, a venerable and holy bishop, died in Hi.
1188. B. Amblua Hua Doighre, a pilgrim in Hi, died in a venerable old age.

1199. St. Muireach Hua Baodain died in Hi.
1203. Ceallach built a monastery in Hi, in opposition to the learned of the place; upon which the clergy of the north of Ireland held a meeting; after which they came to Hi, and demolished the monastery of Ceallach.

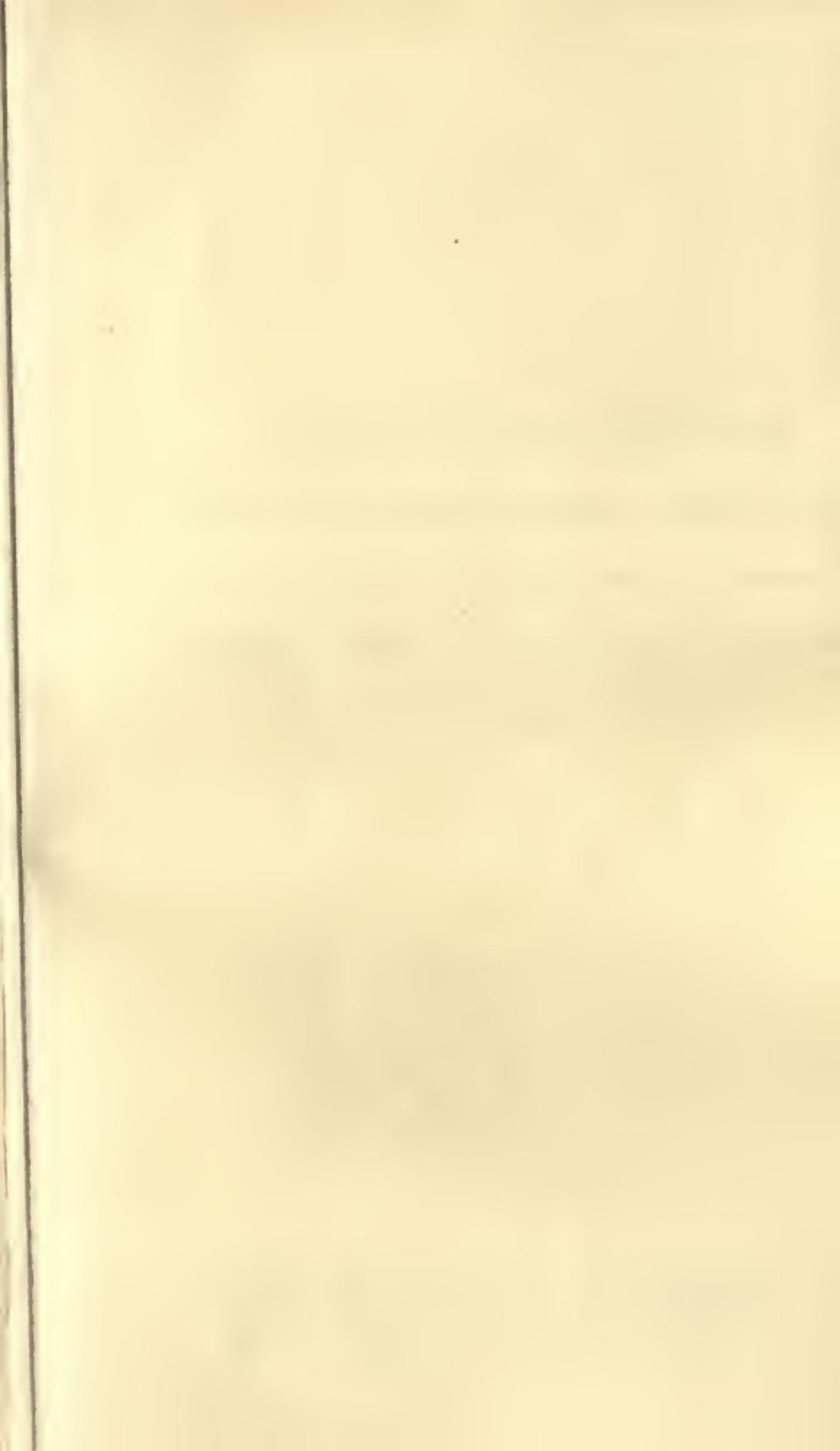
## KINGS CONTEMPORARY WITH ST. COLUMBA.

| <i>Of the Scots.</i>                     | <i>Picts.</i>   | <i>Strathclyde.</i> | <i>Ireland.</i>                                                                                         |
|------------------------------------------|-----------------|---------------------|---------------------------------------------------------------------------------------------------------|
| Conal I. be-<br>gan to reign } A.D. 560. | Brude II. 557.  | Morken.             | Dermit I. 544.                                                                                          |
| Aidan . . . . 575.                       | Garnat IV. 587. | Roderk.             | Fergus } 565.<br>Donald I. }<br>Amirach 566.<br>Beothan } 569.<br>Eoghan }<br>Ed (or<br>Aodh) I. } 572. |

FINIS.









**PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET**

---

---

**UNIVERSITY OF TORONTO LIBRARY**

---

---

BX            Smith, John  
4700            The life of Saint Columba,  
C7            the apostle of the Highlands  
S59            John Smith  
1824

**NOT WANTED IN RBSC**

